WORLD CALL

The Challenge Of Micronesia
RUTH C. MILLER

☆

Bicycle Doctor
ROBERT ROOT

☆

No Other Foundation
IRA LANGSTON

☆

Alaska— Triumph And Tragedy
MARK DAWBER

☆

OCTOBER 1948

☆

Price 20 cents

October, 1948

Vol. 30 No. 9

WORLD CALL

International Magazine for Disciples of Christ

The Cover

Eva Luoma of Weirton, West Virginia, photographed the lovely rural scene, with a simple white chapel nestling among trees near a waterside, which appears on our cover page. This issue gives emphasis to the work of the local church. It carries articles on the town and country church, the city church, stewardship in the local church, and women in the church, as well as stories of the outreach of the church in Christian world service.

Hidden Answers

1. What is the population of Alaska?
2. Of what must rural Protestantism be aware?
3. What will lift a church to new heights of Christian living?
4. How do Home Missions workers do their work?
5. Where may the Bicycle Doctor be found?
6. What should be the most sacred experience of Christian worship?
7. How does the "neighborhood" fit into the city church's program?
8. Who are the Kuprianczyks?
9. What significant event occurred on August 23 in Amsterdam?
10. Who founded the first Baptist church in America? Where?

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Global Highlights

News of the World Through the Eyes of the Church

World Council of Churches Formed

AMSTERDAM (RNS).—The World Council of Churches was officially formed here on August 23 when delegates from forty countries to the council's first assembly voted it into existence. This action, according to Methodist Bishop G. Bromley Oxnam of New York, "inaugurated continuous and creative cooperation of 145 churches at a world level." Formation of the world body was the climax of many years work towards the attainment of an ecumenical (world cooperation) ideal.

The assembly was opened with a service held in the Nieuwe Kerk, one of the famous structures of the Reformed Church in Holland. A feature of the service was a remarkable procession of 450 official delegates in which colorful robes contrasted with sombre clothes as clergy, pastors, laymen, and a few women walked slowly round the building. They came from all parts of the world and from both sides of the iron curtain, representing a variety of churches, Anglican, Greek Orthodox, Old Catholic, and many Protestant denominations. The service was attended by 3,000 persons and many others were unable to gain admission.

Czech Leader Attests to Religious Freedom

ZEIST, THE NETHERLANDS (RNS). —Professor Joseph Hromadka of Prague, told the Commission of Churches on International Affairs meeting at Zeist that complete religious freedom, including the right of churches to propagandize, exists today in Czechoslovakia. A member of the Jan Hus Theological faculty of Charles University, he said that Protestant and Roman Catholic churches in his Communist-dominated homeland can carry on all their normal activities.

Dr. Hromadka said that the Czech churches were discussing a bill for presentation to the government that would give all Protestant and Catholic clergymen salary grants from the public treasury, but added that he and other church leaders objected to the measure because it would make individual clergymen dependent on the state. He indicated that grants to the church as a whole would be acceptable.

Julian Stuart Called To Unified Promotion

INDIANAPOLIS. — Julian E. Stuart has been called from the secretaryship of evangelism and laymen's work with the Christian churches of Southern California to the position of associate director of Unified Promotion. He began his work in Indianapolis September 1.

Mr. Stuart

A native of Missouri, he attended the University of Omaha, Cotner College at Lincoln, Nebr., and the College of Religion, Butler University. He has held pastorates at Butler, Mo.; Wyatt Park Christian Church, St. Joseph, Mo.; and First Christian Church, San Bernardino, Calif. He has served as director of the Crusade in Southern California, was president of the Interdenominational Association of Ministers in St. Joseph, Mo.; member of the National Staff of Conference Deans; and member of the executive board of the Church Federation of Los Angeles.

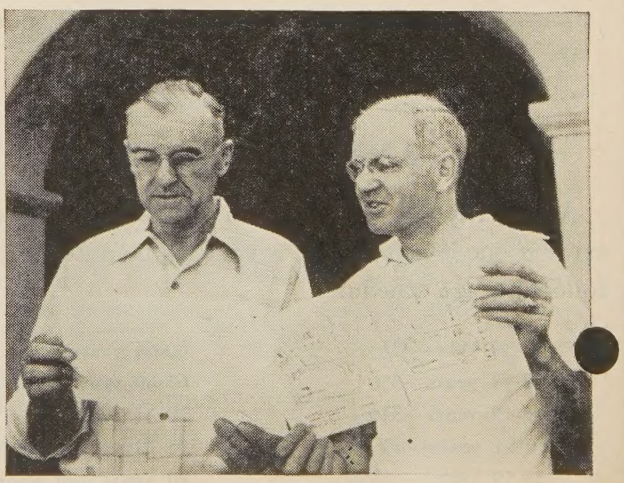
Mr. Stuart is married and has two sons, Wayne, a student in Phillips University, and Claude, in high school.

Joint Appeal Made for Foreign Missions

NEW YORK.—One hundred and eight foreign mission boards, representing every major Protestant denomination, have approved a joint campaign this fall for a vast five to ten year expansion program in overseas work, it has been announced by the New York office of the Foreign Missions Conference of North America. This marks the first time that Protestantism has made a joint appeal for church and public support of foreign missions.

Designed to inject fresh techniques into Protestant missions, the overseas program is the result of two and one-half years of joint planning by foreign mission societies in the United States, Canada and Protestant missions abroad. Projects marked for expansion include special health programs such as mass chest X-ray units, traveling high-

College in India to be Expanded



T. N. Hill (left), secretary of the Disciples of Christ Mission in India, and Dr. Marvin H. Harper, Methodist missionary to India, are shown in this RNS photo studying plans for the expansion of Union Theological College in Jubbulpore. Mr. Hill is president of the college board and Dr. Harper is principal of the school.

power insect eradication equipment, and sanitary construction units; rural rehabilitation, evangelism campaigns, a mass communications project, and mass literacy campaign.

Latest available figures show that Protestant foreign missions now conduct 55,395 churches and 61,869 Sunday schools with a staff of 239,045, including 27,577 missionaries. The projected campaign is expected to expand this work to a considerable degree.

New United Church in the Philippines

GENEVA.—An assembly of churches held in Manila in June resulted in the formation of the United Church of Christ in the Philippines, according to a release from the Ecumenical Press Service in Geneva, Switzerland. The new church has a combined membership of 123,000 Protestants, including the Congregational, Presbyterian, United Brethren, and Disciples missions, and local Methodist and Evangelical Churches. About one-third of the total number of Protestants on the islands are members of the united church.

Disciple Clergyman Named on Committee

SACRAMENTO (RNS).—Clifford H. Jope, Disciple minister of San Francisco, California, has been appointed chairman of a committee set up by Governor Earl Warren to study the effect on California of the recently-enacted federal law permitting the immigration of displaced persons from Europe. Four clergymen will serve on the twelve-member committee, which is to help determine the number of displaced persons which can be absorbed into the state and the areas in which their particular skills are most needed. Governor Warren asserted that California "will be happy to take part to the extent that conditions permit, in a program offering sanctuary for the homeless and the oppressed."

Youth Leaders Take New UCYM Positions

CHICAGO.—Miss Helen Spaulding, associate executive secretary of the United Christian Youth Movement, becomes associate director of research for the International Council of Religious Education, October 1. Miss Spaulding formerly headed youth work in the department of missionary organizations of The United Christian Missionary Society.

Dennis Savage has been appointed director of youth council services for the United Christian Youth Movement. He wrote and directed the pageant, "Ye Are the Salt of the Earth," for the 1947 International Convention of Disciples of Christ at Buffalo, N. Y., and has been director of the Christian Youth Conference of North America.

Richard Lentz, recently pastor of Central Christian Church, Anderson, Ind., has been named director of adult work and family life of the International Council of Religious Education.

Baptist-Disciple Publications Planned

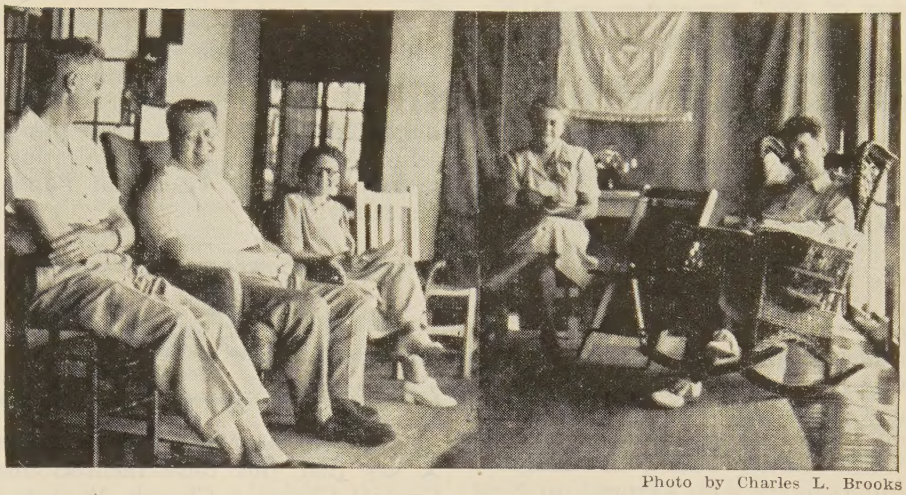


Photo by Charles L. Brooks

Joint publication by the Northern Baptists and Disciples of Christ of two periodicals was discussed in a conference held late in July. Several of the group which conferred at the Northern Baptist Assembly grounds at Green Lake, Wisconsin, are pictured above, left to right: J. D. Montgomery, director of adult work, Disciples of Christ; Frank Johnston, director of field program, Northern Baptists; Mrs. Anderson, Baptists; Mrs. Virgil Sly, Disciples; and Joe Hanson, director of adult work, Baptists.

Around twenty persons attended the meeting in which detailed arrangements were made for publication, starting April 1, 1949, of a new Baptist-Disciple family magazine, to be called *Hearthstone,* and a new magazine for personal devotions to be called *Secret Place.* E. Lee Neal, now editor of the Disciples' devotional quarterly, *Hearthstone,* was appointed editor of the proposed family magazine of the same name. A Baptist will edit the new devotional publication.

Also outlined at the Green Lake conference was a cooperative field program to promote Christian family life. This program will be launched in the spring of 1950. Other Disciples attending the joint meeting were George Oliver Taylor and A. C. Brooks, Indianapolis; E. Lee Neal, Glenn McRae, Miss Hazel Lewis, and W. Elbert Starn, St. Louis; Mrs. Leslie A. Crown, Deer Creek, Ill.; Mrs. C. W. Hautzenrader, Minneapolis; and Charles L. Brooks, Lexington, Ky.

Special Days

October

Oct. 3 World Communion Sunday
Oct. 17 Laymen's Sunday
Oct. 24 World Order Sunday
Oct. 31 World Temperance Day
Oct. 31-Nov. 7 Christian Literature Week

November

Nov. 5 World Community Day
Nov. 7 American Missions Day
Nov. 14 Men and Missions Sunday
Nov. 14 Baptist-Disciple Pulpit Exchange Sunday
Nov. 21 Thanksgiving Sunday

World Protestant Youth Body Formed

GENEVA (RNS).—A constitution for a World Christian Youth Commission was drafted at an international conference of thirty youth leaders who met near Geneva early in the summer to establish the first permanent cooperative Protestant world youth body.

Represented at the meeting were the YMCA, YWCA, World Student Christian Federation, World Council of Christian Education, and the Youth Department of the World Council of Churches.

The constitution provides for a meeting once a year of representatives of each affiliated organization, with the widest possible geographical and confessional representation. At least half of the delegates must be under thirty. Elected officers for the coming year were Chu Wen Li, China, chairman; Nik Nissiotis, Greece; Barbara Dietz, U.S.A., and Harry Daniel, India, vice-chairmen.

The youth commission conference recommended that another World Christian Youth Conference, simi-

lar to the one held in Oslo last year, be convened during the summer of 1952, somewhere in Asia.

Fifth Annual CYF Commission Meets

TORONTO.—The fifth annual International Christian Youth Fellowship Commission, an assembly of college age young people and youth leaders from Disciples churches in the United States and Canada, met in Toronto, Ontario, Canada, August 27-30. Among the commission leaders were Mrs. Rosa Page Welch, Chicago, who sang for the group and carried on personal conferences on interracial relations; S. Marion Smith, Butler School of Religion, Indianapolis, who lectured on New Testament teachings; and Roy E. Dickerson, executive secretary of the Social Hygiene Society of Cincinnati, Ohio, who gave a series of lectures on things that count in Christian courtship.

China Mission Schools Honorably Mentioned

NANKING. — Special mention for scholarship and "general good work" was given to the Disciples China Mission schools, Chung Hwa and Ruh Chuing (South Gate), in June when a combined graduation program for the fifty-five Junior and Senior middle schools was held in Nanking.

Another honor came to the Mission a few months ago when Miss Lyrel Teagarden, missionary to China for The United Christian Missionary Society was awarded a prize for work done with a committee in production of lesson material entitled, "Working with the Heavenly Father." The prize was, in turn, given by Miss Teagarden to the National Christian Council for Religious Education in China.

German Churches Will Observe Men's Sunday

FRANKFORT (RNS). — Evangelical churches in Germany will observe Men's Sunday, October 17, when a number of men's rallies are to be held. Representatives from the four occupied zones are expected to attend a special training conference of the Men's Work Organization of the Evangelical Church of Berlin, November 2-8. Renewed interest in men's work within the church has resulted from the publication of a new periodical, *Kirche und Mann* (Church and Man).

French Pastor Heads New Youth Movement

PARIS (RNS).—New efforts to reach young people of the French working class who are untouched by Christian youth movements were described by the Rev. Jean Jousselin, head of an organization known as Young Teams for Popular Study.

Jousselin, a former YMCA missionary in Syria, said that the Young Teams were formed in October, 1947, and have since set up fourteen young peoples' clubs in Paris and 140 church-related summer camps. In addition, the new organization has offered courses of training aimed at making leaders of selected young people.

Beneath the Spire

FRIENDS of Miss Gladys Irwin say that this busy member of Central Christian Church, Wichita, Kansas, makes church work her hobby. A glance at her record of activities reveals that this must be so.

In Central Church she has served as educational director, church school teacher, choir member, member of the education and music committees, and president of the Young Business Women's Guild.

Miss Irwin

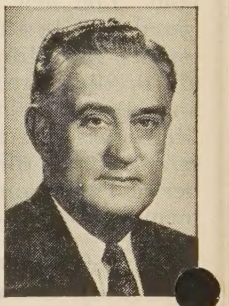
All over the state of Kansas she is known in Christian churches as chairman of the State Guild Committee, a post she has held since 1945. Under her leadership, guild officers' schools were started in 1948. In the summer of this year she volunteered time to visit in churches throughout Kansas to stimulate interest in guilds for business women.

Gladys Irwin is at home with business women because she is one of them. She is a science teacher at Roosevelt Junior High school, Wichita.

* * * * *

MOTORISTS rolling into the city of Dallas, Texas, on Harry Hines Boulevard might know the man for whom this dual highway was named in any number of capacities.

If the motorists are Disciples, doubtless they know Harry Hines as founder and past president of the Laymen's League of Texas. Disciple laymen know him as a moving speaker and booster of men's activities in the church. Other churchmen think of him as vice-president of the International Council of Religious Education and past president of the Texas Christian Missionary Society.



Mr. Hines

Texans remember that Mr. Hines was once chairman of the Texas State Highway Commission. A Dallas oil operator, whose business is drilling wells and producing crude oil, he estimates that about eighty-five per cent of his time goes to church work. Last year he drove 30,000 miles to deliver 161 addresses to men's clubs, churches and conventions.

* * * * *

CARROLL N. ODELL, pastor of First Christian Church, Concord, California, is one of the few ministers to undertake a camping program for families of his church.

Mr. Odell

Besides conducting family camp week at Lake Alpine during the past summer, he served as adult adviser for the Bay Area Christian Youth Fellowship, led a young adult conference, and took part in the United Christian Youth Movement Conference at Lake Tahoe.

Working closely with him in conferences and the church program is Mrs. Odell, formerly Ruth B. Baker, who was secretary at the Disciples Divinity House, University of Chicago, up to the time of their marriage in 1940.—BELL RINGER

WORLD CALL

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Contributing Editors: C. E. Lemmon, Edgar DeWitt Jones, James A. Crain, Henry Noble Sherwood

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The Meaning of the Local Church

IN THIS issue, WORLD CALL gives special emphasis to the local church—the simplest and primary unit outside the Christian family of people united in Christian fellowship and service. Unless local churches are strong, loyal to conviction, and effective in action, there can be little hope for the church as a national or international body.

Particular concerns in this issue are the country church, the city church, the importance of a reverent and meaningful observance of the Lord's Supper and the place of stewardship in the building of the church. These are, we believe, vital issues to which we of the churches need to bring our best thought. These and other such problems and issues, however, are not of themselves enough. Theoretically, we might solve them all on a purely local level without making the church what it is intended to be.

OTHER organizations may be local, but not the church. When we use the term "local church," we need to remember that we are speaking of something which has no meaning except as its local expression is seen in a world setting and lifted up by a world purpose. When we see a church in any other setting, it appears as petty and trivial. Accordingly, the discussions here which have to do with the building of effective local churches are not just those to which we have referred. India, Japan, China, Africa, the islands of the sea, social welfare, world peace, Christian education, benevolence, race relations—all these and more are part and parcel of the local church. It is these which make the church a church.

The coming of World Communion Sunday, October 3, is a good time for the church to see itself in this larger setting. Its observance enables us to see ourselves in relation to the larger company of which we are a part. And to see that only thus can we be a part of the church which is the "body of Christ." No lesser fellowship is worthy of that high term.

ANOTHER opportunity for giving individual Christians the sense of belonging to a local congregation which is a part of a world fellowship comes when people are received into the fellowship of the church. This occasion may well set the pattern of the individual's membership. He should be made to feel—and the congregation with him—that he is identifying himself with a company of people moved by purposes which transcend geographical setting and all differences of race and culture. The local church means this and more. It is at this point that some churches fail and remain petty. It is at this same point that other churches reach out beyond themselves and become great. To the members of the latter churches their local and state church federations, the Federal Council of Churches of Christ in America, the World Council of Churches† and the agencies through which they carry on their cooperative missionary, educational, and benevolent endeavors are not "outside" causes. They are the means by which the local church is enabled to do and be the things which make it truly the church of the living God.

Dr. Miller's Editorship

SEVEN years ago this fall Raphael Harwood Miller came from the pastorate of the National City Christian Church to the editorship of the *Christian-Evangelist,* national weekly of Disciples of Christ. In late July of this year Dr. Miller asked the Christian Board of Publication to permit him to retire as of October 1, 1948. The board of directors granted the request and made plans for appropriate recognition of his retirement at the San Francisco convention in September.

It is difficult for anyone who knows "Rafe" Miller to think of him as retiring. He has been so vital and spiritually contagious in his ministry, in his leadership of the Men and Millions Movement, and now for seven years as editor of the *Christian-Evangelist* that we can think of no term appropriate to characterize his career other than the over-used word "dynamic." As applied to most men, we dislike the term. As applied to Dr. Miller, we like it and claim it for him. Lovable, courageous, stirred by God-given insights, he has blessed us and will bless us still. For Rafe Miller we thank God—and take courage.

The naming of Dr. Lin D. Cartwright as Dr. Miller's successor was a wise decision. We welcome Dr. Cartwright to this key position of leadership.

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†World Communion Sunday is an appropriate time for churches to consider their relationship to agencies of Christian cooperation on local, state, and world levels. A goal of the Crusade for a Christian World is 1,000 additional churches participating in this fellowship.

Editorial Correspondence from Amsterdam

IN THE weeks before this issue of WORLD CALL comes from the press, several hundreds of churchmen—ministers, laymen, and women—have been returning from the most representative gathering of Christians of history—the first Assembly of the World Council of Churches.

The Assembly met in Amsterdam, Holland, with sessions beginning on Sunday, August 22, and closing on September 4. Many delegates and other attendants visited churches and church institutions in Europe either before or after the conference. But the Assembly at Amsterdam was the real cause of their going and to it they gave themselves diligently.

As these words are written in the early days of the Assembly, most delegates would agree that there have been three high moments which will live in the memory of those present and in the history of the universal church.

The first great moving occasion was that of the opening service in the New Church on Sunday afternoon when the official delegates from 145 church bodies joined in the most representative processional ever formed. As they came down the aisles of the great cathedral church, many eyes were wet with tears of joy and hearts throbbed with a sense of responsibility and of expectancy.

THE second deeply emotional experience came when Pasteur Marc Boegner of France, reporting as chairman of the Committee of Fourteen and the Provisional Committee, proposed the resolution, then unanimously adopted, which brought the Council of Churches into existence. The resolution was as follows:

"That the first Assembly of the World Council of Churches be declared to be and is hereby constituted in accordance with the constitution drafted at Utrecht in 1938 and approved by the churches; that the Assembly consist of those persons who have been appointed as the official delegates of the churches adhering to the Council and that the formation of the World Council of Churches be declared to be and hereby is completed."

The third high and sobering experience came when Dr. W. A. Visser 't Hooft spoke, immediately after the formal organization of the Council, of the lessons learned in the years while "in process of formation" and of the tasks which confront the new body in today's world. Delegates and visitors joined in prolonged applause as the Council's general secretary completed his statesmanlike address.

Disciples of Christ were well represented at the Assembly. From the United States there went four Disciple delegates, four alternates, and four official observers. The delegates were Mrs. E. V. Pugh, of New York; Gaines M. Cook, H. B. McCormick, and George Walker Buckner, Jr., of Indianapolis, each participating in the Assembly with a specific assignment.

THE Disciple alternates were Hampton Adams, of St. Louis; A. T. DeGroot, of Los Angeles; M. E. Sadler, of Fort Worth; and Mrs. J. D. Wyker, of Huntsville, Ohio. The four official observers were Homer W. Carpenter, of Louisville; Perry E. Gresham, of Detroit; John W. Harms, of Chicago; and Ira W. Langston, of New York.

James A. Farrar, of Fort Worth, was a Disciple youth delegate. W. E. Garrison, of Chicago, was a resource leader. Harold E. Fey, of Chicago, and Lin D. Cartwright, of St. Louis, were present as representatives of the church press.

Oliver W. McCully, of Toronto, was an official Disciple delegate from the churches in Canada. The Disciple youth delegate from Canada was Elmer Stainton.

Robert Tobias was present as a member of the Geneva staff of the World Council. Jesse M. Bader, of New York, was a fraternal delegate from the World Convention of the Churches of Christ. Other Disciple delegates or official observers included Jorge Wenzel, consultant from the River Plate area in South America; George Earl Owen, official observer from the same area; and William Robinson, delegate from Great Britain, with James Gray as his alternate.

In this picture appear most of the Disciples present in Amsterdam officially or as visitors. Forty-nine attended a fellowship meeting held on August 25, with Principal Wm. Robinson of Overdale College presiding. On August 29, members of the group participated by invitation in a service in a Mennonite church as Baptists commemorated the beginning of English Baptist work with the baptism in Amsterdam in 1609 of the first English Baptist. Dr. Hampton Adams was one of the speakers.

Deacons and elders of Park Avenue Christian Church, New York City, prepare to serve the communion emblems.

No Other Foundation

By IRA W. LANGSTON*

OUR congregation dates its origin to a modest parlor in a private home in October of the year 1810. Nine devout souls gathered there for consideration of the Apostles' doctrine, for the breaking of the bread, for fellowship, and for prayer. Since that day, early in the history of this country, no Lord's Day has passed but that this congregation—sometimes few, sometimes many—have gathered about the table of the Lord's Supper. As long as Mrs. Craig and I have a home in New York City that congregation will continue to have a place where the emblems of the communion can be spread."

This statement was made by James E. Craig, life elder of the Park Avenue Christian Church, New York City, distinguished editor of the New York *Sun*—journalist, scholar, a Christian gentleman. It was made at a banquet during the International Convention at Columbus, Ohio, in October, 1944. It is the sentiment of more than a hundred families in our congregation. They share that devotion to the Lord's Supper without qualification.

When I came to New York in 1940, old Central Church (now Park Avenue Christian Church), was described as living on "borrowed time." Less than six members lived within a radius of two miles. The community was "over churched." There was no endowment, and there were no wealthy families to subsidize her activities. Churchmen and sociologists who were objective and who knew the situation agreed that this church had outlived her usefulness. There were no statistical data to explain her present health, none to demonstrate a reasonable hope for her future. What was the secret?

The communion service is the secret. It is the center, the foundation, the very "holy of holies" of our church. It is not a form. It is the very substance of the church itself. It is true that we have lovely music in our church, Solon Alberti, organist and choir director, is one of the most gifted musicians and choral directors in this country. But music never does more than contribute to the preparation of the congregation for an experience in the "presence of the Lord." Distinguished preachers have delivered great sermons from our pulpit, but these also were but a part of the preparation of "the beloved community" for the communion of the Lord's Supper. Our congregation is that community of witnesses that search their souls and rededicate their beings to the living Christ during the breaking of the bread. This fact is so thoroughly recognized that the exhibitionist and the shallow chatterbox is immediately aware of the sacrilege that he has committed. The music could be poor, the sermon dull—our worship would fail only should the communion service be desecrated.

Weekly observance of the Lord's Supper was not new to me when I came to New York. Since my father is a minister of our churches, I had missed communion on relatively few Sundays during my entire life. But communion at this church was different. It was not a part of the service. It was the service. It was not routine. It was most carefully planned. It was not administered by the best farmer, the local politician or banker. It was administered by elders who accepted their ministry as gravely and conscientiously as any foreign missionary.

*Mr. Langston is the pastor of Park Avenue Christian Church, New York City.

Elders in this congregation are not elected because of age, looks, prominence or fluency of speech. They are elected because of their reverence for the presence of Christ and their ability to lead others into his presence. Their skill at the table is not spontaneous under momentary inspiration. Our elders, under the careful direction of James Stitt, chairman of the Communion Committee, are selected six weeks to two months in advance. They feel as responsible for their ministry as does the preacher. They study and pray; they rehearse and work to make themselves adequate for this high and holy office. Our elders know that hungry souls will be fed in our service largely to the degree that the elders can lead them to spiritual food.

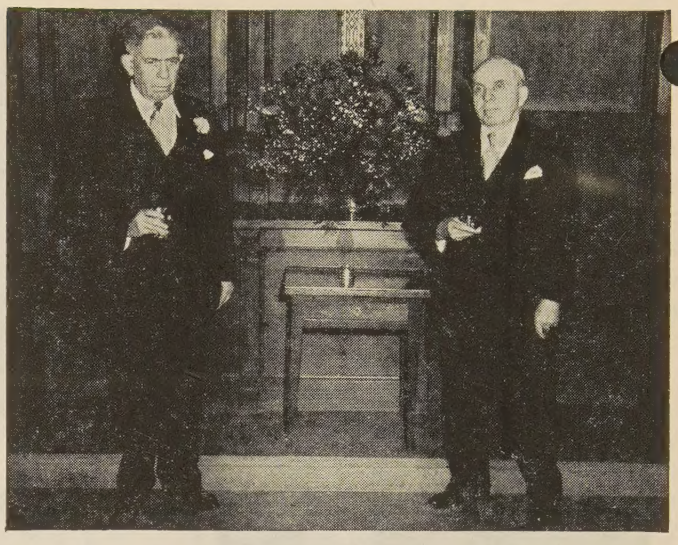
Nor do the deacons accept their ministry with less genuine devotion. Our deacons know that a minor mishap in dress, step, word or inappropriate deed can turn a prayer into a monstrous emotional catastrophe. Colonel J. J. Wyly, chairman of the deacons, notifies the men who will serve in this office six weeks to two months in advance. Their preparation is but little less rigorous than that of the elders. It also is prayerful, exact and continuous. They too, are elected with care and concern. An irreverent deacon has no more place at the table of the Lord than a mad dog in a nursery.

Miss Sophie Johnson, chairman for the emblems, assumes her responsibility with a care as thorough and constant as a surgeon tends his instruments of mercy. The table is flawlessly set forty minutes prior to the beginning of the service. The vessels are clean; the emblems are fresh and consistent in taste and texture from one week to the next. No human effort is denied that will contribute to the work of the Spirit when the time comes for worship.

Why all this care and bother? Are we staging a show? Do we feel that there is some mysterious quality in the emblems? No. We are preparing for the most sacred experience in this life. We are following our Lord's bidding to remember him in the breaking of bread and drinking of the cup. We are a team whose responsibility it is to spread the table of the Lord's Supper before a congregation of his witnesses. We are ministering to the word of God. Perfection in such a ministry is none too good.

Does the result justify all the effort? Well, the sociologists did not understand what kept our church alive. I do. It was the congregation's communal worship about the table of the Lord. This church lost a pastor, Dr. Finis S. Idleman, who was loved beyond description, but it did not lose a member because of a change in leadership. It sold its building in which it had worshipped thirty-five years and moved to a new location, but it didn't lose a member. Within the congregation is found every shade of theological dogma—every class and social group is represented. It has been interracial for more than fifty years—but there never has been a division or mass withdrawal to my knowledge. Such unity is possible in a community whose foundation is the living Christ, whose ministry keeps vital and fresh his remembrance through proper celebration of his Supper.

Of course this congregation is wonderfully blessed now with leadership and equipment. It was not always so. No church has less than a private parlor, nine laymen, bread and wine. The first contact of this congregation with the living Christ was under these conditions. Thus it became a *church.* Less than a generation ago this congregation spread the emblems in an abandoned Jewish Synagogue without benefit of professional music, a pipe organ, or any other mechanical assistance. But the living Christ was there. It remained a church. Today it gathers in one of the most beautiful and appropriate buildings in the country, enjoys the best in music and leadership, but the atmosphere is the same, the attitude is the same, the emblems are the same, the spirit of the living Christ is the same. It has been, it still is, it will ever remain a church, "without spot or wrinkle, or any such thing," as long as two or three continue to gather together about his table in his name to partake of his Spirit.



James E. Craig, left, and Dr. Robert M. Hopkins, elders of Park Avenue Christian Church, stand beside the communion table used by Alexander Campbell and Walter Scott when visiting the New York congregation of Disciples in 1830.

THE doors of the church must be closer to the sidewalks. The preaching of the church must be deeper. The sacrifice of the church must be more Christlike. The worship of the church must mean more actual commitment. The life of the church must rediscover a sense of mission. The ministry of the church must give more upholding comfort.

THE experience of the church must be more recreative. The fellowship of the church must be more inclusive. The objectives of the church must be bolder and clearer. The branches of the church must be brought together in more dynamic unity. The windows of the church must be opened wider. The sin of the world must walk more freely down church aisles. The pain of mankind must be more evident on church altars. Until such things shall be, the verdict will be as Howard Spring has it in his book *And Another Thing:* There is no world-wide and august rallying place for the many who are deeply troubled. . . .

—CHARLES TUDOR LEBER in *Is God in There?* (Revell)

Stewardship in the Local Church

By LOREN E. LAIR*

WHEN Horace Bushnell said that only one more revival, that of stewardship, was necessary to bring in the Kingdom he spoke as a true prophet. The Christian world, however, is waiting for that revival.

There have been great stewardship leaders in Protestantism during recent years. Many outstanding books on stewardship have been written. Every major communion has a stewardship secretary or director. The United Stewardship Council, composed of representatives of twenty-eight Protestant communions, has become a vital force in the interdenominational field. Despite these facts the stewardship revival has not become a reality. Why?

One of the more important reasons why this is true is the fact that stewardship has not become a major concern of the local church. Stewardship is considered mere "money raising." The larger aspects of stewardship as a program of education and enlistment in true discipleship have not been recognized by the majority of local church leaders. The revival of Christian stewardship must and can begin in the local church. Therefore, this article is addressed to pastors and lay leaders of the local church.

A Stewardship Program Is Essential for the Local Church

Stewardship is discipleship. It is partnership with God in the task of building the kingdom on earth. It calls every church member to manage his time, talent, and treasure so that a Christian proportion is set aside for the work of the church and the cause of the kingdom.

If the above premise is true, then every local church has an inescapable responsibility to teach stewardship continually. To fail to do so is to fail to make true disciples of its members. When this responsibility is recognized, the local church will place stewardship on the same program level basis as evangelism, missions, education, etc.

In planning a stewardship program, specific periods of stewardship education for every age level group should be set aside in the program calendar. This educational emphasis should be designed to teach the meaning of partnership with God as achieved through the tithing of one's time, talent, and treasure. Enlistment follows education. Thus the local church that is alive to its stewardship opportunities will plan formal periods of enlistment. At such times the members would be asked to commit a definite proportion of their time, talent, and treasure to the church.

Planning now for a program of stewardship education and enlistment is the first step every local church can take.

Can Every Local Church Have a Stewardship Program?

Every church can have a program of stewardship. Even the smallest churches can have a standing committee on stewardship. If the membership is very small, one member can be assigned this responsibility. The number of committee members will increase with the size of the church. The task of this person or committee is to plan for definite periods of stewardship education and enlistment. Where can the beginning be made? The answer is to begin where you are and with the organizational pattern of your church.

If you have a Sunday school, stewardship can be taught for one month in the classes. If there is a woman's group, stewardship can be considered as one of the monthly programs. If there is a group of young people, stewardship presentations can be made in the Sunday evening group meetings. Leaflets on stewardship can be distributed each Sunday for a month or longer.

The size of a local church does not affect the truth that every local church can have a stewardship program.

Resources Available for a Local Church Stewardship Program

Abundant program materials and helps are available for the local church. A review of the materials available in the fall stewardship packet prepared by Unified Promotion will indicate the wealth of resources prepared each year for the local church.

1. *For the pastor* there is a pamphlet of suggestions to help him in planning for Stewardship Month in October and Every Member Enlistment in November.
2. *For the stewardship and finance committees* there is a leader's guide for an "in service" training program and a manual on "The Every Member Enlistment."
3. *For use throughout the church* there are leaflets for general distribution on the stewardship of time, talent, and treasure; a series of four stewardship bulletins; and a clip sheet of stewardship illustrations and quotations.
4. *For the Sunday school* there are lesson notes for youth and adult classes and a leader's guide and manual for teachers and leaders of children.
5. *For men's and women's groups* there is a stewardship program suitable for use in the monthly meetings or in the smaller group meetings.

Effective Results from a Stewardship Program

The results from a well-planned and executed stewardship program are two-fold.

First, new heights of Christian living will be reached by the members of any local church that are taught the meaning of discipleship in terms of proportionate giving of their time, talent, and treasure to the work

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*Mr. Lair is the new secretary of the Iowa Christian Board of Missions. He was formerly director of the stewardship and special days programs of Unified Promotion.

The Church and the City

By SAMUEL C. KINCHELOE*

THERE is a new emphasis in city planning and there may well be a new attack upon the problems which face urban churches. The emphasis of city planners is the development and maintenance of local communities within the great metropolitan regions. Metropolitan regions have been disastrous to local life. Great tides of population have marched through the older communities that for the time had a life of their own. The excessive movement from location to location, especially from the center outward along the great sectors of the city's life, have made adequate community life difficult if not impossible.

Social Settlements

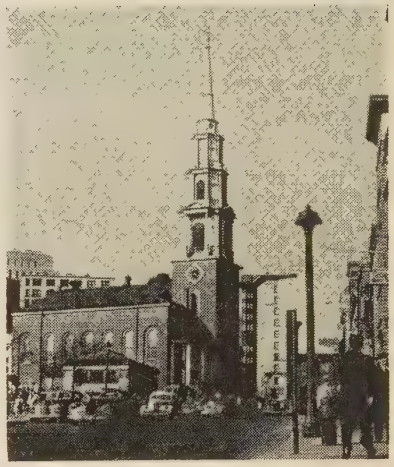
A number of years ago in the eighties and the nineties, the social settlement movement sought to build community life and to have "the larger neighborhood" develop social control. These have been the areas of great social disorganization where delinquency rates have been high, crime has run rampant, family life has suffered disorganization, housing and neighborhood equipment have been poor, the streets and alleys have been dirty, the poverty disease rates have been high, notably in tuberculosis and certain forms of pneumonia. Certain types of mental disorganization have found a high rate. All these conditions have spread farther and farther from the heart of the great city and have defied the building of the good local community.

It must be kept clearly in mind that these disorganized areas in the city are related to the entire metropolitan region. The poverty district is related to the area of wealth. There is a perfect correlation in the great northern industrial cities of America between extreme wealth of suburban people and great poverty of people who live in the central part of the city.

The summary of the whole matter is that metropolitan developments in America have made for the breakdown of local community life. Now it is very well established that the successes of Protestant churches are related to the integrity and adequacy of the organization of local people. Like community, like church—this principle has been very well established by the numerous studies of the Institute of Religious and Social Research with Harlan Paul Douglass, Ross Sanderson, Wilbur Hollenbeck and Charles Luther Fry as four of the chief workers.

Churches at the Turn of the Century

What is the answer to these problems? A few years ago there was a great impetus for churches to work in the city. There was the social settlement movement which sharply stated the conditions of life under which people were living. There followed the institutional church and neighborhood house movement. Or rather, one should say that the institutional church preceded the social settlement movement, but the neighborhood house movement followed not only the institutional church movement but the social settlement movement as well. There was an interlacing of relationships, but the great impetus of Neighborhood House and Christian Center work got under way just after the turn of the century. Since that time there have been numerous conferences on the city church and on how to meet social problems peculiar to the city. These conferences with their speakers and writers have gradually come to recognize that social problems do not end with the political boundaries of the city, but that housing is a national problem both urban and rural; that delinquency and poverty, vandalism, promiscuity, both mental and physical diseases know no boundary lines or separation of the rural and the urban. However, many of these problems have such sharp concentration in urban areas that the workers there have said to themselves, "What are the characteristics of these problems and how can we meet them, and especially how can the church in the city be related to them?"



The best formula for building neighborhoods into decent places is old-fashioned Christian neighborliness. Members of several denominations have advanced so far in mutual understanding that they can work together for the good of the kingdom in the local community. (RNS Photo)

Church Planning Needed

The new emphasis of church planners should be similar to the new emphasis in city planning. Man seems to have been made for community life and he is restless until he finds his place in a community. He is not at home until he has neighbors. These neighbors need to be geographical as well as institutional and social. There is a new need for us to learn our geography lessons all over again. City people have frequently prided themselves on having outgrown the need for geography. Children don't outgrow geography. They are neighbors on a geographical basis. It is necessary for parents to select the neighbors of their children if they wish to have a part in the kind of life which the child will live.

Communities have been said to be constellations of

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*Dr. Kincheloe is professor of sociology at Chicago Theological Seminary. A Disciple, he is widely recognized as an authority on urban churches.

The Church and the Country

"A Survey of Protestant Weakness"

By EDWIN L. BECKER*

FOR those who like to voice the fear that Catholics are planning to take America, a recent pamphlet published by the National Catholic Rural Life Conference should be reassuring. It is called "A Survey of Catholic Weakness," is published under the imprimature of Archbishop Bergan of Omaha, and bears the unmistakable marks of the wholly genuine and congenial secretary of the National Catholic Rural Life Conference, Monsignor Ligutti.

The pamphlet points out with considerable force the now well-established fact that city populations do not reproduce themselves. This is coming to be as true of Catholic families as of Protestants. The conclusion, therefore, is that any church which has no considerable roots in the countryside is always within a few generations of extinction. Then come more facts and figures: There are 116,000 rural churches in America and 9,642 or 8 per cent of them are Roman Catholic. Furthermore, 4,315 of those are missions served by nonresident priests. There follows, on less than one page of this pamphlet, what is called a "Plan for 200 Years."

Protestant Strength in Numbers

The immediate reaction when reading through this publication is to feel that here is not only a survey of Catholic weakness, but also by implication a testimony to Protestant strength, overwhelming strength. Only in New Mexico are there more Catholic rural churches than Protestant, and only in Arizona, California, Montana, and Nevada are even as many as twenty-five per cent of the rural churches Roman Catholic.

Further reflection, however, modifies any tendency to optimism or a sense of self-satisfaction on the part of Protestantism. Any self critical Protestant, while recognizing the overwhelming predominance of his group in rural areas, must also be aware of certain shortcomings. While a purely statistical survey of rural Protestantism might be entitled, "A Survey of Protestant Strength," Protestants will be in danger of losing even that numerical strength unless they are willing to survey Protestant weakness.

It is not Catholicism today which Protestants need to fear in rural areas. It is rather an increasingly materialistic and complex society and an almost hopelessly divided and ineffective Protestant church. By measures of numbers of institutions and historical traditions, Protestants are still strong in rural areas. But that very multiplicity of institutions is often Protestantism's severest weakness.

There are two aspects of the rural Protestant mind in particular which today greatly weaken their churches in rural areas. These two viewpoints are both closely related and easily understood in the light of historical developments of Protestant churches in America.

*Mr. Becker is national director of the Town and Country Church, Division of Home Missions, The United Christian Missionary Society.

Men and women who make up the rural churches of America must come to see the need for a modern church for a modern world. (RNS Photo)

Unwillingness to Change Programs

The first attitude contributing to Protestant weakness is the one which believes that the church which was good enough for our fathers and grandfathers is good enough to survive in this present age. This attitude prevails in spite of revolutionary developments in rural America. Modern centralized schools have come to rural areas; the extension service and many governmental agencies are there; effective and influential farm organizations and other organized groups are at work; farming has become a highly commercialized business; but in the face of these tremendous changes, the prevailing attitude of the church member is that the church can still survive with a program that seemed scarcely adequate in the days of the horse and buggy. This attitude thinks once-a-month-preaching or a week-end ministry is sufficient. This attitude balks at paying the price of adequate equipment and adequate leadership for the church, even though in all but a few rural areas abundant financial resources are available. This attitude is responsible for the loss of the energies and talents of many of the most capable rural people from the program of the church as they find greater satisfaction in serving with other institutions and organizations in the rural community.

The Weakness of Disunion

The second attitude held by rural Protestants which greatly weakens the church is the desire to perpetuate the local separate units of the church. While there is a growing movement toward the unity of Protestant denominations and actual cooperation in many areas of the work of the church at state and national levels, most local congregations persist in their old loyalties and look upon unification with other groups as compromise and error.

This is not to say that Protestantism always reacts in this manner. Protestant rural church leadership has been the first to admit the sin of its own division and has been in the vanguard of interchurch cooperation. Nevertheless, any honest survey of Protestant weakness today must give major attention to this persistent local-

ism of the Protestant church which divides its ministry in thousands of rural communities of the land.

The preponderant numerical strength of Protestants in rural areas is one of the major resources of Protestantism in America. Lest that resource be dissipated, rural Protestants themselves, the men and women who make up the rural churches of America, must come to see the necessity for a modern church for a modern world, which means inevitably in every community cooperative churches and in many communities one united church.

The Church and The City

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institutions, organizations, and associations. This is exceedingly true. These numerous organizations and associations must bind the people of the community together in fruitful fellowships. They must see to it that the newcomers are related to wholesome group life. The old local community where there was community simply on a geographical basis is gone and will not return. We now have community on an institutional and organizational basis. This is true both in the city and in the country. More of the geographical base remains of necessity in the country.

In line with these facts it is necessary to have a kind of organization which will integrate the work of these various organizations and also have means whereby the needs can be pointed out and given prime consideration. There is scarcely a community which does not have the resources to meet its needs if there is coordination, integration, cooperation of the various organizations on the basis of an understanding and a knowledge of the needs that ought to be met.

The older movements toward the building of the City of God have somewhat waned. There needs to be a new day in this work and its keynote should be the building of the good local community.

A basic part of this new local community will be the neighborhood. If one thinks of the high school district in metropolitan areas as in general a community unit he may well think of the local elementary school as the neighborhood unit. This is larger than the neighborhood of yesterday but the community of today is larger than the community of yesterday. This neighborhood has in it more people than can be intimately associated; but everybody, in that neighborhood may, or at least should, have a number of intimate acquaintances on this geographical basis. The neighborhood is a unit of play for children. It may be within a block or street. Whatever these small units are they also should have recognition. One might very well say that there are communities, there are neighborhoods, and there are streets or blocks. People get busy and neglect these various relationships.

Christian Neighborliness

The clearest charter which we have for working in the local community and making it a fit place for us and our children to live is found in the gospels and in the historic contributions of the Christian church. The best formula for building neighborhoods into decent places is old-fashioned Christian neighborliness. Note that I say old-fashioned Christian neighborliness. Neighborliness is one thing. If people, however, have the basic ideas of the Christian church and are themselves committed to the Christian way of life, they go further and carry on their work in a more basic way than they do if they simply are neighbors on a casual goodwill basis. The old-fashioned concern which the Christian has felt for the salvation of his neighbors will lead him to do a more basic piece of work in relating the new, or the stranger or the chronic absentee church member to the church group. If a person believes that there is salvation in the church and in the church fellowship and that the church provides a kind of sociology of grace by which the gift of God can come to other men, then he will spare no pains to relate himself to people in such a way that he can lead them into the church.

One basic proposition needs to be kept in mind: that several of the present-day denominations have advanced so far in mutual understanding that their members can work together for the good of the kingdom in the local community. When this happens then a street may come to take on a new and different character. As long as people are approached individually by just a few casual visitors, they can resist the efforts of the church to bring them into it. If all the Christians along the street make up their minds together that they wish to take unto themselves those particular blocks and to see how they can answer the needs of people, to see how they can answer the question, "Who can speak to my condition," then something can happen. These experiences can be the most rewarding experiences that church people have in the city.

Stewardship in the Local Church

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of the church. There is no greater need than for a host of believers in the church to live the discipleship they have acknowledged when they became members of the Christian fellowship.

Second, new heights of giving will be reached by the church that has an effective program of stewardship. The experience of two local churches will serve to illustrate this fact. University Church of Champaign, Illinois, after an intensive period of stewardship education, and enlistment of tithers and proportionate givers, oversubscribed by $3,000 a budget of $41,000 for local, missions, building, and Crusade expenditures. First church of Frankfort, Kentucky, followed the same stewardship pattern. When the Every Member Enlistment was conducted this Spring it was found that approximately $5,000 more had been pledged this year than last. Thus a large portion of their Crusade giving has been incorporated into their regular budget.

During this past year, 1,621 churches participated in the Crusade program of stewardship education and enlistment. If double this number would plan and carry through a stewardship program this year, Disciples of Christ would be on the way to that much needed revival of Christian stewardship.

The Challenge of Micronesia

By Ruth Cunningham Miller

EDITORIAL NOTE: *Mrs. Miller is the wife of USN Chaplain (Rear Admiral) Thornton C. Miller, a minister of Disciples of Christ and graduate of Johnson Bible College and Drake University. Chaplain Miller is a member of the staff of the U.S. High Commander, Trust Territory, Pacific, and is one of two chaplains in the Navy with rank of Rear Admiral.*

UPON the great heaving breast of the Mid-Pacific lies an exquisite brooch, two million square miles in circumference, studded with some sixteen hundred small emerald isles; the Marshalls, Carolines and Marianas. Geographers call this group of islands "Micronesia." The United States government calls it "The Trust Territory." Scientists consider it the last frontier of unspoiled and primitive civilization. The few outsiders who have visited it are starry-eyed and soft-voiced when describing its dignified and friendly dark-skinned natives and the beauty of coral-reefed beaches and lagoons surrounding their lush tropical paradise.

Spain discovered these islands in the fifteenth century and claimed them jointly with Germany until the Pope, deciding between them, upheld Spain's claim. He made one proviso—Spain must send missionaries. In 1885 Spain sold the islands to Germany, whose protectorate lasted until 1914, the beginning of World War I. At that time in a secret agreement with England, Japan took over the area, and in 1922 the Treaty of Versailles gave legality to the agreement with certain provisions designed to protect the native population. After World War II, the United States claimed them; and endorsed and approved by the United Nations, gave to our Navy the responsibility of setting up a civil government under the American flag.

With all this change in government, from the rule of Spain with her early missionaries, through the rule of Germany with her Leibenzelle missionaries and her cooperation with the Boston Board (Congregational Christian) which introduced American missionaries, and during the rule of Japan when some thirty native pastors, a few Spanish priests and the Leibenzelle missionaries were allowed to remain, until the present time the church has been a stabilizing influence.

When President Truman notified the U. S. Navy that she was to be responsible for the government of the islands, one of the older and more experienced officers, Rear Admiral Carlton H. Wright, USN, Deputy High Commissioner of the Trust Territory Pacific Islands, then General Inspector Pacific Ocean Area, organized a staff in order to make a complete survey to determine the needs of the one hundred seventeen inhabited islands.

The inspection party included a doctor and dentist and their assistants to give emergency treatments and make a survey of health conditions, medical and dental needs; an officer with Civil Administration experience to survey the types of local government and the need for improving or assisting in problems of government; an economist to evaluate the possibility of developing native produce and products for local consumption and export; several interpreters, as there are at least seven different language groups in the area; and a Navy chaplain to survey their educational requirements and religious needs. Our interest is with the chaplain and the challenge to the church which his report indicated.

The inspection party left Guam by plane August 22, 1946, and at Truk boarded a small surface craft

which was to be their home for many weeks. From this ship they made their way ashore by varied methods; sometimes by motor launch when there was a passage through the reef, more often by rubber life raft, dinghy or outrigger canoe. There were times when none of these could make a landing and the natives, accustomed to wading over the coral reef, would carry them "piggy back." Many are the humorous and near tragic stories resulting from these adventures.

For various reasons the original party was not kept intact. Admiral Wright and Chaplain Thornton C. Miller were the only two who made the entire journey of inspection and were the only men ever to visit every inhabited island of Micronesia. The Admiral, tall, lean and with energy and drive that puts his young officers to shame, took it all in his stride. The Chaplain, an athlete from his youth, kept pace with him and, although they showed the strain of grueling days and sleepless nights, they were smug as oldsters can be at their ability to outlast the youngsters and so complete their mission.

Upon entering a village the entire inspection party sat in conference with the Chief, his "secretary" and other leading men of the tribe. The Admiral told them of the purpose of the visit and assured them of our government's desire to help. He presented each chief with an American flag and many useful gifts. One of the memories that the Admiral cherishes is that of an old chieftian who raised the flag and then all day long sat under it, refusing to move. Returning to their ship at sundown, the Americans, turning to wave, saw the flag still flying, and the old man still sitting proudly beneath it.

At the end of his talk the Admiral would ask what the people most wanted and needed. Invariably, each successive chief, whose island had known the missionaries, would request their return. This request so often repeated, revealing the tenacity with which they had maintained their worship and the unwavering faith they expressed in the certainty of the missionaries' promise to return soon, gained for the Chaplain a place of importance on the staff. Consequently, at the completion of the survey, he was sent to Washington to serve temporarily on the staff of Admiral Nimitz with orders to contact both Protestant and Catholic boards and offer Navy cooperation in the re-establishment of their missionary program curtailed during the years of Japanese occupation.

Chaplain Miller worked through The International Missionary Council, and established contacts with The

Chief Igifaru of Pigue Island, Faroulep Atoll, proudly holds the flag presented him by Admiral Wright. This island with a population of thirty-three produced one-half ton of copra a month for the Japanese during the war.

Part of congregation on Pingelap Island. Chaplain Miller stands at the center. On the Chaplain's left is Pastor Laobol. On his right is Teacher Edward. Pastor Laobol says Pingelap's population is 658, of whom all are Protestants, but only 300 are Christians.

Board of Commissioners For Foreign Missions in Boston and with the Jesuit Superior at Fordham University in New York. Whether it is because he is a missionary-conscious Disciple or trained in efficiency by the Navy, or as he believes, because God's hand always leads him, when the Chaplain returned from Washington the first of the new missionaries were aboard his plane with him. Perhaps the answer was in the numberless stories he had to tell.

As Chaplain Miller visited island after island from Oneop to Fananu, he was impressed by a type of church architecture unusual in so primitive a setting. On Fananu he found a partially constructed church and learned that the builder was near. A native runner was sent to find him and upon his arrival he told a simple tale. Years ago, a missionary had taught him to burn coral and, with the plaster thus obtained, to build with coral rock found throughout the islands. How long had he been building churches? Time bothered him not at all. Was he not August, The Church Builder? Well then—he built churches. Those churches are waiting in Micronesia.

On an island of the Muerilo Atoll is a home. It was a surprise to come upon it standing clean and inviting in its tastefully landscaped setting. It was more of a surprise to find it unoccupied. When questioned, the natives said it was the home of their missionary. No, he was not there, but he would return. Their beloved missionary will never return, for he is no longer young. Twenty long years have elapsed, the Boston records show, since he was forced to leave. But the house and the village still wait.

King John of Kusaie is a colorful and fine old man. When the conference with him was over, Admiral Wright asked King John to speak to the entire party. Instead, he called his grandson to him. Together, they stood on the beach and sang duets. The songs? All of them the old hymns of the church King John had treasured through the years.

Missionaries Welcome

Chaplain Miller describes the most embarrassing moment of his life as occurred on the island of Pingelap. Trying to explain to the people the meaning of the cross on the Chaplain's collar, the interpreter used the only word he knew, "missionary." Immediately the entire village gathered about him, and completely ignoring the Admiral, his party and their gifts, asked the "missionary" to lead them to their church for a service. It was a tense moment until the Admiral with his wonderful sense of humor grinned understandingly and said, "Well, Chaplain, this is one time the church takes precedence."

In the Pingelap church was a rarely beautiful silver Chalice. Although the missionary has been gone these many years, the sacramental medium of coconut milk has flowed continuously from its brim, and, accompanied by breadfruit chips, has kept alive in the hearts of this childlike people the meaning of our Lord's death.

Here on Pingelap the age-old and only real enemy of the church reared its ugly head. When the native pastor Laobol was questioned about his village he said, "There are six hundred and fifty-eight people on the island. All of us are Protestants. Three hundred are Christian."

Are the words of Laobol a prophecy or a challenge as the church looks to Micronesia, this Paradise where an unselfish, happy people live in communal security? Will the church go as a united force to safeguard their integrity and moral strength against the impact of confusion, lust and greed that will enter those opening doors? Will the sin of division and affection for numerical strength blind her function of service to these as yet unspoiled and unexploited childlike people? Can the church go to this last frontier of primitive civilization with a single purpose—that of lifting up the Christ that he may draw all of Micronesia unto himself?

A Chorus of Hope!

CHRISTIAN literature has forged a new power in the world, the mightiest known for the spread of a significant Christian heritage. Disciples of Christ, by observing Christian Literature Week, October 31-November 7, may demonstrate that the pen is still mightier than the sword.

Since information provides inspiration and promotes intelligence, Christian literature bears a tremendous responsibility. At no time in history has it been so imperative to strive for world peace. Yet never before have the nations been so near completely destroying civilization. Unfortunately many secular writers and publishers remain guilty of pre-atomic thinking.

The network of air routes spanning continents and oceans bring all people nearer to each other. But if the world is to have peace, the people of all nations must understand and learn the truth. This is where Christian literature has a responsibility—in profoundly understanding history, in being devoted to religious ideals, and in providing leadership in thought and guidance in action for the formation of a Christian interpretation of life.

Magazines and books that report and interpret today's world in terms of Christian faith need more circulation. Needs must be met while the thirst is worst. Christian literature may easily spread faith to thousands of minds simultaneously.

If religious disability is to be avoided, let every church urge a wider reading of Christian periodicals and books and pamphlets at all age levels—and let it be done with persistence!

Christian literature advocates principles and fundamental ideas, not prejudice or bias. When Christian literature is given adequate opportunity to inform and to inspire, and to arouse to action, it becomes a chorus of hope.

Christian literature is one of man's most potent weapons because it can influence the minds of men for good. A free and responsible Christian press needs your wholehearted and continuous support. —J. E. M.

Pioneers in Religious Freedom

By R. E. E. HARKNESS*

THE rise of the Baptists as a distinctly organized Christian group is contemporary with the rise of democracy. They represent the fulfillment of the Protestant reform movement.

Luther, proclaiming the priesthood of the believer, centered authority in Holy Scripture as the one and only rule and guide for the Christian. The Baptists declared this was not enough. True, the Bible is the sufficient guide and rule in matters of religion, but the believer not only has the right, he has the supreme duty to interpret Scripture for himself.

Dr. Harkness

In England the movement passed from the totalitarianism of the Roman Catholic church to the authority of the English state church; through the free church of the Separatists, where authority was vested in the local church, to the freedom of the individual believer where authority rested in the Christ of conscience.

The origin and development of the Baptists, expressing personal freedom in religion, are thus an essential in the rise and growth of English democracy in the political and economic realms. Their immediate genesis is within the Separatists, who had obtained autonomy in trade through the charters issued by the government granting them the free right to organize their corporations and manage their own business affairs. Out of this experience the Separatists demanded similar freedom to establish their local churches and themselves conduct all their congregational activities. Many of these traders, because of this insistence upon the democratic principle in religion, were banished from England to find refuge in Holland. One group became our Pilgrim Fathers, while another became the founders and pioneers of the Baptists in 1608.

From their beginning, the Baptists have insisted upon freedom of conscience, denying the right of the state or the magistrate to interfere in personal religion. In one of their early statements of belief published before 1614 they make this pronouncement: "The magistrate is not by virtue of his office to meddle with religion, or matters of conscience, to force or compel men to this or that form of religion, or doctrine: but to leave Christian religion free, to every man's conscience."

It was on this basis of the freedom of the individual to worship God as he may choose that the Baptists rejected the rite of infant baptism. That position was taken not because of the mode of that baptism, but because it denied personal freedom, if not the sacredness of personality itself. Freedom in religion requires that baptism should only follow a personal profession of faith in Christ as Savior.

Though many of the original colonists in America, especially those who settled in New England, had Baptist leanings, the first recognized leader was Roger Williams who arrived in Boston February 5, 1631. Almost immediately he voiced opposition to the church-state establishment, asserting that religion was an inner spiritual experience, not something that could be imposed or controlled by the law of the land. He thus adopted the Baptist principles of that day for which he was banished from Massachusetts Bay Colony, and in 1636 established Providence Plantations which later became Rhode Island.

He founded this colony distinctly upon separation of state and church, granting complete freedom in religion, not alone to all Christians, but to adherents of other religions as well. His was thus the first commonwealth in the history of Christendom which granted by law complete freedom in matters of conscience.

One of his famous sayings is, "Kings and magistrates must be considered (as formerly) with no more power than the people betrust them with" . . . "but no people can betrust them with any spiritual power in matters of worship, but with a civil power, belonging to their goods and bodies."

The dreadful revolutionary dynamite contained in those democratic ideas may be judged when we remember the statements of John Cotton and John Winthrop, his contemporaries, who, in fact, had much to do with his banishment from Massachusetts.

Wrote John Cotton, pastor of the Boston church: "Democracy, I do not conceive that ever God did ordain as a fit government either for church or commonwealth. If the people be governor who shall be governed? As for monarchy and aristocracy, they are

"For freedom of conscience
the town was first planted;
Persuasion, not force,
was used by the people;
This church was the eldest,
and has not recanted,
Enjoying, and granting,
bell, temple, and steeple."

—Inscription on the bell in the steeple of the meeting house of the First Baptist Church of Providence, Rhode Island—the first Baptist church in America, founded by Roger Williams in 1639.

*Dr. Harkness is president of the American Baptist Historical Society, organized in 1853, which maintains archives at Chester, Pennsylvania.

both of them clearly approved and directed in scripture, yet so as referreth the sovereignty to himself and setteth up theocracy in both, as the best form of government in the commonwealth as in the church."

And John Winthrop, governor of the Bay Colony, wrote: "Democracy is amongst civil nations, accounted the meanest and worst of all forms of government" and is "a manifest breach of the fifth commandment."

But the common people of England had left the mother country chiefly in search of the right to manage their own affairs. Consequently, the Baptist principles spread widely in America because their religion asserted this right to be divinely ordained, inherent and inalienable in the human soul. The religious revival of the eighteenth century, known as the Great Awakening, was the confirmation of this Baptist doctrine and led directly to the American Revolution. Sweeping through all the colonies from Georgia to Massachusetts, it gave religious sanction to the demands of the people for popular rights. When the war came they were firm supporters of the cause, and when independence was won the Baptists alone of all Christians insisted there should be no relationship whatever between state and church. They would not agree that all churches might be supported by civil taxation, but obstinately held to the principle of voluntary self-maintenance in every respect.

The Westward Movement

When the western lands were opened for settlement, the Baptists were again in the vanguard. The reason for this can be readily understood. The Baptists were recruited from the common people, of low estate, sometimes of the dispossessed. They moved westward in the hope of becoming people of possessions—lands, homesteads, economic stability and the right of the franchise. Before independence was won, many new settlers had passed from Virginia and the Carolinas into Kentucky and Tennessee. As an instance of this vast migration of people, in the autumn of 1781, Lewis Craig moved his entire Baptist church from Spottsylvania County, Virginia, to Gilbert's Creek in Kentucky. And so the procession advanced, into Indiana, Illinois, Missouri; the religious principles of the Baptists confirming the people in their search.

Democratic Organization

Early in their history, Baptists organized themselves democratically. Freedom in religion rests with the individual person—as government rests upon the consent of the governed and is derived from the people. So Christians, according to Baptists, have the right in and of themselves alone—two or three believers—to organize a church. These churches, thus freely formed, may, as voluntarily, unite in associations for mutual guidance and inspiration—the independence of the local church, however, never being questioned.

The first association—the Philadelphia—was formed in 1707. Others soon followed, and in 1814 associations were united into state conventions for the purpose of more effectiveness in higher education and home and foreign missionary work. Then representatives of these formed the national societies for more efficient service through larger oversight and direction.

Here again Baptists revealed an American political characteristic, which, of course, is quite natural and so, perhaps, inevitable. Fundamentally, in both church and state, the question was how, in America, with such widely scattered and diverse sections, and with such a spirit of extreme individualism, could unity be attained and maintained. How could freedom be enjoyed and protected and yet a common loyalty be achieved? Politically it was the early distinction between Jeffersonian democracy and Hamiltonian federalism, of state rights and federal rights.

Opposition to Authority

Among the Baptists it expressed itself in the opposition of individuals, churches and sometimes associations, to the organized national societies. These, it was asserted, were not democratic. And the proof of that, it was at times declared, is in the fact that such societies are not to be found in Scripture. Thus in the West, especially Baptists were divided and embarrassed in their labors during the first half of the nineteenth century. Thereafter, much as the nation consolidated its union after the Civil War, the denomination achieved unity in this respect.

Still the problem remained for the Baptists—how can this personal religious freedom be assured and defended and yet a centralization, approaching authority, be effected? The answer was found, for some, not in the realm of organizational procedure but in that of theological conformity. And, strangely enough, the protest was not against centralized authority as heretofore, but against personal freedom, or liberalism, as it came to be called. The effort was to find and establish unity in an enforced doctrine or creed. Uniformity in belief, it was asserted, had made the denomination great and accounted for its spiritual power and success.

Unity in Service to Men

But this was a misreading of history. The first Baptists were Arminian in theology, declaring, for instance, "That original sin is an idle term, and that there is no such thing as men intend by that word—that infants are conceived and born in innocency without sin, and that so dying are undoubtedly saved." About thirty years later the Calvinist Baptists arose, teaching the doctrine that "all since the Fall are conceived in sinne, and brought forth in iniquitie, and so by nature children of wrath, and servants of sinne, subjects of death." There was thus diversity in theology but unity in the spirit of service to men through Christ.

History is an authoritative guide in religion, but its authority lies not in the enforcement of beliefs, methods or procedures of the past, but in the discovery and utilization of the inspiration of enduring faith and heroic endeavor which characterized those who achieved so wondrously and abundantly in the days gone. Nor is that spirit one of allegiance to convention, institution or tradition, but it is a passionate loyalty to the cause of Christ, the redemption of men

(*Continued on page* 22)

Twenty Feet in Need

By ROBERT TOBIAS*

THE letter was sent out last fall, before cold winter set in. Every pastor received a copy. Every member attending the Reformed churches in Yugoslavia that Sunday morning heard the news:

"We can no longer feed the orphans. Winter is coming on and we have no fuel. They go now on their bare feet—their rags will not keep them warm.

"We are eternally grateful for the food you have sent in the past; without it we could not have cared for them. We realize that you are now hard-pressed, that the drought and quotas have made your food supplies low. . . . In the name of Christ we appeal to you now to open your homes. Perhaps a family has lost a child and needs a son, perhaps one of the orphans can be of help. . . . "

The parishes had no food, and no fuel . . . yet . . .

Of forty-five orphans once cared for in the Deaconess Orphanage of Reformed churches in Northern Yugo, only twelve were present the day I arrived. After the letter was read in the churches, thirty-three children were scattered around the community in Christian homes. I was glad to see this new personal concern for orphans. The orphanage is still there, kept as clean and orderly as a hospital. Thirty-five more orphans need that home—but there is no fuel, not enough food, and inadequate clothing, even for the twelve who remain.

The twelve are cared for by the kind deaconess of the Reformed church and by their own efforts. One boy is responsible for the hens, another for the two pigs, two others for the garden; all have some special duties. Cooking, laundering and cleaning are for everyone. The sister gives special attention to one boy who has tuberculosis.

One need not ask what is wanting.

The day I visited the orphanage, rooms were cold and damp. Could someone provide fuel? Obviously the diet was inadequate. Could food be sent? Or could some kind of vehicle be made available for gathering wood in the forest and bringing food from the depot if we should send it?

Clothes? A bale of clothing had just arrived from Christians in Switzerland. They would be shared with old people in a home in the next village.

*Mr. Tobias is a Disciple representative on the staff of the World Council of Churches, Geneva, Switzerland.

Each boy has his work . . .

One feeds chickens . . .

10 pair

Feet were wet, cold and sore, covered haphazardly with an assortment of wood, leather, canvas and straw. Could we find ten pairs of shoes?

"What size?" I asked.

No shoe was sufficiently recognizable to indicate a size.

A foot was placed on a sheet of paper and circumscribed; "10 pair" was written across the middle.

Today we sent "10 pair." A small gift in money—but so meaningful when they know that Christian friends in Sweden, Switzerland, Britain and America care.

EDITORIAL NOTE: Churches in America will have an opportunity to contribute to overseas relief causes when the Week of Compassion is again observed, February 20-27, 1949.

The deaconess must give special care to one with tuberculosis.

One plants garden . . .

One prepares food.

Alaska — Triumph and Tragedy

By MARK A. DAWBER

EDITORIAL NOTE: *Dr. Dawber is executive secretary of the Home Missions Council of North America. This article will be of particular interest to persons in groups studying "America's Geographical Frontiers," the current interdenominational mission study theme.*

ANY story of Alaska written from the point of view of Christian ideals and interests is bound to be a story of both triumph and tragedy. Christian missions have operated in Alaska for only seventy years. This is a brief period, comparatively, in which to register tangible results, yet, all things considered, Christian missions have made much progress.

The missions in Alaska were established primarily for the natives. In the early days of our occupancy the religion of these Eskimos and Indians was primitive, much on the order of the crude Indian cults of South America. This has almost disappeared as the result of Christian missions. Much credit is due to early missionaries as well as to those who are carrying on the work today. The Episcopal church under the leadership of the late Bishop Peter Rowe did a magnificent job in the Yukon territory. Sheldon Jackson of the Presbyterian U. S. A. church established missions in southeastern Alaska in 1878. The Sheldon Jackson School at Sitka has been a major influence for good in the whole Indian life of the territory.

The Methodists have likewise done a splendid job in hospitals, schools and churches. These stretch all the way from Seward to Nome, also along the Aleutian Islands.

The Baptists have done good work at Kodiak. The Moravian church established Missions along the lower Kuskokwin and in the Bristol Bay area when most of the region was unknown to Americans. The Friends have maintained for some years a constructive program of service. The Roman Catholic church has also carried on a strong missionary program in the territory.

The schools and hospitals of these Christian churches have in all probability been the largest single contribution to the welfare of the people. Because of the neglect on the part of our government, it will be necessary to continue these schools and hospitals for some time.

But having paid our tribute to the missionaries of yesterday, the fact remains that in many ways Alaska is a greater missionary challenge today than it was seventy years ago. Then the missionary task was directed for the most part to the natives—Eskimos and Indians. Today the problem is that of indifferent or pagan white people. Alaska's population of 80,000 is about equally divided between whites and natives, but the 40,000 whites largely determine the situation, socially, morally and religiously. The most stubborn problem is that of an increasing materialism. Greedy businessmen who seem to have little or no concern for the moral welfare of the territory are responsible in large measure for the materialism and vice that make the task of the missionaries and the church exceedingly difficult. The moral and religious welfare of Alaska becomes urgently important as the projects for defense and development proceed.

Alaska is now of peculiar importance to America for it is an area rapidly developing and expanding. Literally thousands of new settlers, homesteaders and more permanent residents are now going to Alaska. There is a definite rise in population since the termination of the war. But of even more importance is the fact that Alaska is becoming the so-called left flank in the defense of the North American continent.

It is a thought we do not relish, but it remains a fact that already great defense construction is under way, and much more is contemplated. This construction requires thousands of workmen. Frequently the wives and families follow these workmen. These defense areas in Alaska are being used for training our military personnel. But the moral conditions in the communities that are in proximity to these defense projects, areas in which vice and immorality exist without abatement, restriction or effective control, are such that the whole church must be concerned to get action by the responsible government officials.

The report of the American Medical Association, after a representative group of medical men visited Alaska in 1947, is a disturbing document. The following items selected from this report give some idea of the situation:

"Venereal disease is one of the serious medical problems of the territory of Alaska. The problem is especially serious in the larger cities, where recent in-

Alaskan scenery is unsurpassed.

crements of population have occurred due to defense work. The areas are usually in close proximity to military posts, and the incidence of venereal disease among the military personnel is unusually high. This latter is true in such places as Fairbanks and Anchorage. . . .

"Many factors contribute to the present incidence of venereal disease. Among these may be included alcoholism, 'The Line,' the preponderance of male over female inhabitants, and the rapid expansion of population due to defense activities.

"Alcoholism plays an important role in spreading venereal disease. General Everest, the commanding officer of Ladd Field, informed this group that most of the soldiers infected stated that they had been intoxicated at the time of exposure.

"In Fairbanks the community condones open prostitution. 'The Line' extends along Fourth Street, in the very heart of town. Twenty-three inmates of this street openly solicit and are unmolested. Control of venereal disease cannot be accomplished under these circumstances. Community indifference and outmoded ideas of 'family protection' are the most important reasons for the existence of the professional prostitutes. Financial gains to the property owners may be another reason.

Efforts to Combat Disease

"The Territorial Department of Health has been making a concerted effort to combat venereal disease. It has distributed literature to the physicians explaining in detail the accepted modern modes of treatment of venereal disease, and it has furnished without charge diagnostic and therapeutic measures for control of venereal disease. . . .

"Ninety thousand persons are spread out and are overburdened with literally tens of thousands of troops and construction workers for rehabilitation, defense and civilian construction. Alaska has the need for intensive venereal disease control assistance by the U. S. Public Health Service. The tragedy is the spread of venereal disease to isolated native groups who were clean in the past and now have been infected and have taken it back to their homes and communities. It is simply getting out of control."

The U. S. Public Health Service sent Dr. W. T. Harrison of San Francisco to Alaska to investigate conditions, and here is what the *Time* Magazine of August 25, 1947, under "Manners and Morals" states:

"In Alaska after a look at Fairbanks' ill-famed row of brothels known as 'The Line,' Dr. W. T. Harrison, a District Director of the U. S. Public Health Service, said: 'I did not think there was any place under the American flag where prostitution is as flagrant.' "

Alaska needs people. Here is a territory one-fifth the size of the United States of America, with only 80,000 population. It is true that there is just now a new influx of people, but these are going for special war defense purposes. The trouble lies in the fact that so many of these people, like others who go to Alaska, do not go to settle down and help to build homes and communities, but rather to make some money quickly and get out. Moreover, self-respecting married people who have young children to raise will not run the risk of exposing them to the liquor and vice that will surround them. Yes, Alaska needs people, but Alaska will not get the number and kind of people she needs until there is a housecleaning.

The church serves the Navy in Alaska.

The question of statehood for Alaska is now being considered. Statehood would help to change the conditions we have cited. A sense of responsibility would be created, and the authority to deal with the affairs of the territory would be given to the people of the territory.

In closing we would again pay high tribute to the missionaries who carry the torch of the gospel to the Eskimos and the Indians, also to the ministers who are serving in the more established churches, but where, because of the conditions we have cited, the battle must be fought against the strongly entrenched forces of evil.

And a Little Child . . .

When my small child
(she's older now by many months)
Was left alone with others for awhile,
She felt afraid,
And strange,
And quite bereft of real security . . .
Until her thoughts were turned
To other boys and girls,
And she began to play with them.

Although I heard her first heart-rending cry,
I hurried on,
Because within my soul
I knew that she must learn to play,
and so to learn
What Faith is.

How often I have cried thy name,
Oh God and Father of us all . . .
And how often I have felt forsaken . . .
Until my thoughts were turned to others,
And I forgot the fears
Or anguish of those hours!
I am thankful, for
I learned to play thy "helping" game . . .
And learned
What Faith is!

—Sally S. Lindsay

Pioneers in Religious Freedom

(*Continued from page* 17)

and the creation of a new world wherein men may dwell together without fear in peace and security, faith and confidence.

Doctrines, institutions, ceremonies and methods are not sacred in themselves. Their sacredness is their embodiment of the faith of a people, at a certain time and stage of culture, in God and their fellowmen and in his abiding power and will to accomplish their salvation. The outward form of those expressions, their literalism, may, as Jesus and Paul declared, be detrimental to that divine cause and rather than assure abundant life bring the certainty of death.

An analogy is again found in our national history. The Civil War was fought over the insistence upon a political philosophy or doctrine, state rights. The Union emphasized something larger and more sacred, the right of the individual to "life, liberty and the pursuit of happiness," . . . or that faith affirmed by Lincoln at Gettysburg. And in that recognition of human worth and personal dignity the Union was preserved.

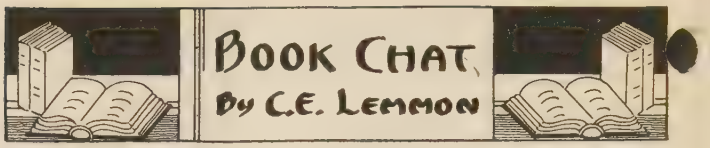
Unity for the Larger Good

Thus today when it is universally admitted that if there is to be One World in peace, the nations must in a measure subject themselves to some form of a world government, surrendering some of their sovereignty as formerly states of this Union did in order to form a federal government, so the time has come when the separate denominations must now subject themselves to something greater than each in and of itself possesses, the Kingdom of God on earth.

It should not be difficult for the Baptists to do this. They, for instance, have never required creedal tests for entrance into their educational institutions. Moreover, through the years they have subordinated denominationalism to larger values by surrendering their control over some of their denominationally founded universities, colleges—such as Brown, Vassar, and the University of Chicago—making them entirely non-sectarian in the interest of the larger good. Baptists have no creed to enforce—they have only the free gospel to proclaim to all men.

Perhaps the greatest service the Baptists can henceforth render is that without surrendering for one moment their historic and essential insistence upon the necessity of personal and free salvation of men by faith in God through Jesus Christ, they more closely unite with all others who earnestly pray and diligently work for the security of the dignity and worth of all men, that God's kingdom may come and his will be done on earth.

It is not enough to say that we believe in prayer, in the Bible, in immortality. We must know how to pray, how to read the Bible, how to face death. It is not enough to believe that Christianity gives release from worry, or fear, or prejudice; we must know how to put the belief into practice.—G. Ernest Thomas in How To Live Your Faith (Revell)



WE ARE all conscious of the impact of the tragic events of the last decade on our own lives. It is interesting, through the medium of biography, to get the impact of these same events on the lives of men who were in places of high responsibility. It would require considerable cash and more time than most of us have to read all of the biographical books which have been published since the war. Indeed, many of them are trivial gossip and hardly worth one's time, but a few are important and destined to be source material for the historian of our period.

The most certain to live as literature is Winston Churchill's *The Gathering Storm*, a historical autobiography, covering the period from the end of the first World War until he was called to head the British Government in the moment of greatest crisis at the end of the first year of the second World War. It is a book written in the grand manner and in the imperial character. During much of that period Churchill was a political outcast. The longing for peace on the part of the British electorate blinded the nation and its leaders to the reality of the Nazi menace. Churchill's speeches calling attention to this developing menace were deeply resented. He proved to be correct in his appraisal of Hitler and his movement. Inevitably, therefore, he was called back to the Admiralty at the beginning of the war and, when the crisis seemed overwhelming, was made Prime Minister of Britain.

Churchill's bitter disagreement with the British and French statesmen of the time does not cloud his vision, for his appraisal of his contemporaries is generous, objective, and fair. Christian people will read with interest the page in his autobiography in which he outlines the problem of a statesman facing the absolute ethics of the Sermon on the Mount from the point of view of a practical statesmanship in a given historical situation.

JOHN GUNTHER, in one of his books, speaks of "the grand old men" of the Republic and names Cordell Hull and Henry L. Stimson, venerable men of the Roosevelt cabinet, quite different in background and training, but similar in probity of character and distinguished abilities.

The two volume *Memoirs of Cordell Hull* is the record of a man born in the Tennessee mountains, educated in a college of meagre facilities, early entering the field of politics, holding successive elective offices throughout his life as legislator, judge, congressman, senator, and finally being honored in the highest ranking appointive office of the nation, that of Secretary of State. Despite his parochial beginnings, Hull took to this high office a large point of view. He believed that peace could be secured only by a free flow of reciprocal trade and that fair and neighborly dealing could be made to prevail among the nations. Like a cheated trader, Hull was outraged when nations violated their agreements, and his anger at the Japanese for the attack on Pearl Harbor was fierce. He was a man of character who acted from the highest motives possible under the "flame of ref-

(*Continued on page* 44)

World Council Officers

WHEN Dr. John R. Mott of the United States was announced as honorary president of the World Council of Churches at its first Assembly in Amsterdam, August 30, the delegates gave this missionary leader and Nobel Peace Prize winner a great ovation, according to an observer for Religious News Service.

Six Presidents

On the same day six presidents were elected: Dr. Marc Boegner, president of the Federation of French Protestant Churches; Dr. Geoffrey Francis Fisher, Archbishop of Canterbury; Methodist Bishop G. Bromley Oxnam, of New York; Archbishop Germanos, Metropolitan of Thyateira and Exarch of the Ecumenical Patriarch for Western and Central Europe; Archbishop Erling Eidem, Primate of the State Lutheran Church in Sweden; and Dr. Tsu Chen Chao, dean of the School of Religion, Yenching University, Peiping.

Central Committee

A central committee of ninety members was appointed at the Council Assembly, August 31. This influential body includes twenty Americans of whom twelve are laymen and two are women.

Dr. George Walker Buckner, Jr., is the Disciple member of the central committee. Other Americans to serve are: Bishop James C. Baker, Bishop Ivan Lee Holt, Dr. J. Earl Moreland and Dr. Ralph W. Sockman, Methodist; Dr. John A. Mackay and Dr. William Barrow Pugh, Presbyterian U. S. A.; Bishop Angus Dun and Charles P. Taft, Protestant Episcopal; Dr. Edwin T. Dahlberg and Mrs. Anna Swain, Northern Baptist; Dr. Douglas Horton, Congregational-Christian; Bishop W. J. Walls, African Methodist Episcopal Zion; Dr. Petrus O. Persell, Evangelical Lutheran Augustana Synod; Dr. Louis W. Goebel, Evangelical and Reformed; Bishop John S. Stamm, Evangelical United Brethren; Dr. Benjamin E. Mays, National Baptist Convention; Mrs. Lillian Harrington, Presbyterian U. S.; Dr. A. I. Newlin, Society of Friends; Dr. Franklin Clark Fry, United Lutheran.

H. R. H. Princess Juliana and Prince Bernhard visit the first Assembly of the World Council of Churches, at Amsterdam, August 23. Sitting at the right of the Princess is Dr. Marc Boegner, president of the Federation of French Protestant churches. At the extreme right with earphones, is Dr. John R. Mott, honorary president of the World Council.

THE following letter has been received from the 102nd Annual Conference of the Churches of Christ in Great Britain and Ireland, in session at Chester, England, August 2-5, 1948, expressing sincere appreciation for parcels of food and clothing sent to brethren in Britain by the American churches:

"Dear Brother Crain:

"The conference desires to express its very sincere appreciation of the generosity of our American brethren in continuing to send, from time to time, parcels of food and clothing to brethren in this country.

"These gestures of fellowship and concern for our situation are felt as a very close bond of Christian brotherhood, and it is a great joy to those who receive parcels to know that the churches and brethren in America have us so constantly in mind.

"We should be grateful if you could find means of making this message widely known and read so that all the churches and individuals who have sent parcels may know what their Christian love and generosity has meant to us. With Christian greetings and good wishes on behalf of the conference."

Signed,
John R. Francis
President of the Conference
William F. Arten and Kenneth Linnett
Corresponding Secretaries

To the considerable number of persons and churches which have made such contributions, the above letter will serve as an acknowledgment. Those who wish to continue this ministry may do so by sending contributions for CARE or Church World Service packages at $10 each to the department of social welfare of The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Indiana. Cash contributions thus received can be counted toward Crusade goals. Packages will be delivered to accredited representatives of our British churches to be disposed of according to their best judgment.

Persons desiring to send packages direct may address them to W. Lister, chairman, Social Questions Committee, 90 Reginald Road, Chaddesden, Derby, England.

Is Help Still Needed?

Occasionally a request comes to know if gifts of food, clothing, bedding and hospital supplies are still needed in Europe and Asia in view of the Marshall Plan. The answer is yes, the need is still great.

The Marshall Plan is not primarily for relief purposes. Most of the money goes to get European economy operating again—for rebuilding railroads and factories, purchase of machinery and raw materials. That portion allocated to relief will be used to purchase consumer goods which will be turned over to governments which will, in turn, sell them to their people, retaining the money to help bolster the national economy.

Millions in Europe and Asia still lack the necessities of life. Church World Service, the cooperative relief agency of the Protestant churches, will continue to do what it can to meet the need.

The humble background of the Pendra Road Hospital would hardly be guessed as Dr. Bonham checks a heart patient, typically dressed in white *dhoti* loin cloth and turban. Though small, rooms of the hospital are spotless white.

Bicycl

By ROB

THE newest work of the Disciples of Christ Mission in India makes the American horse and buggy doctor look like an ultra-modern speedster. The doctor of this mission furnishes his own power—on a bicycle.

It was in October, 1946, that Dr. and Mrs. Kenneth W. Bonham, old hands in another part of The United Christian Missionary Society field in India, came to Pendra Road to build up hospital work from scratch.

Pendra Road is in the hilly, wooded, so-called "jungle" section of central India. For years, the Disciples have had an educational and evangelistic work there. But it is several hours by uncertain train to the crowded Disciples' hospital at Bilaspur.

DR. BONHAM came to Pendra Road and acquired the house of a well-to-do Indian, a modest place by American standards. The house became his examining and operating rooms, and the little mud servants' huts around the court were converted into patients' rooms. The sick Indians from all around began to come

*Mr. Root is a free lance religious journalist, formerly correspondent for the World Council of Churches.

Below, wearing the *topee* sun helmet which marks the missionary in India, Dr. Bonham, the bicycle doctor, straps the familiar little black bag on his cycle as he does every day when he starts out on calls. The bike is used not only to carry him, but to bring medicine to the country hospital, shown in the background.

In the village near his new hospital, Dr. Bonham stops to see an old man, a Christian who has been ill. How is he coming now? The patient asks the doctor to take a look at his skinny grandson. "Malaria," comes the diagnosis. Such is the need which meets a missionary doctor in India around every corner in every village.

Doctor

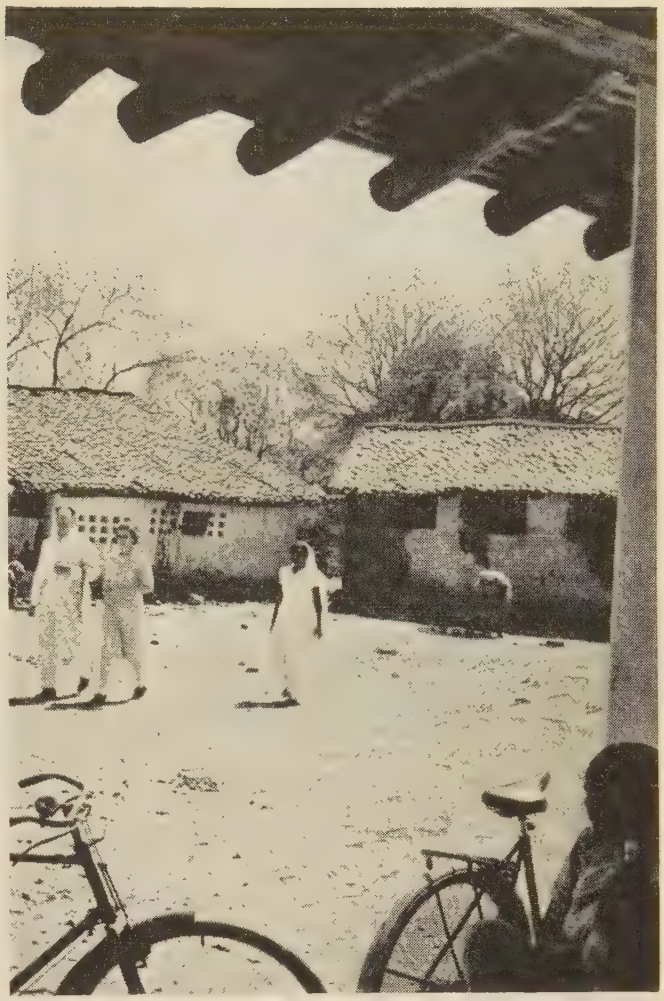
ROOT*

in. They arrived by bicycle, by oxcart, on foot, rarely by car. And Dr. Bonham, unlike most mission doctors, began going out to see sick people near the little hospital.

Now Dr. Bonham frequently covers in one day an area with a diameter of five to seven miles. He straps the familiar little black bag on the carrier behind the seat of his bicycle and peddles along the narrow dirt roads. He brings to the hospital, by bicycle, loads of medicine weighing up to fifty pounds. When he needs penicillin for an emergency, he peddles to the interdenominational T. B. sanitorium a mile away because he has no facilities for keeping such medicines at his place.

IN THE States, $20,000 has been raised for construction of a new hospital at Pendra Road. Progress has been held up by the problem of getting a site. But now land has been acquired and building is starting this summer.

As for that bicycle, it may be discarded soon, too. Among the Crusade askings is an automobile for the doctor.



In the above picture, Dr. and Mrs. Bonham and an Indian nurse walk across the courtyard of their hospital. An outpatient waits her turn at right. Families accompany patients to the hospital and prepare meals for the whole family on tiny fires in the court, as typical throughout India.

Below, the doctor stops at the hut of a Hindu outcaste family.

On a simple, laced-rope bed in her mud house a thirty-five-year-old illiterate woman, mother of a twenty-year-old boy attending the Disciples' mission school, is examined by the bicycle doctor. Her husband, driver of a buffalo-drawn cart, squats Indian fashion at left. This Christian family lives in two rooms. Note dog under bed.

Hope Begins at Pier 62

THERE was eagerness, expectancy, hope, on their faces as they came down the gangplank and onto the pier. For the first time in years, many of these people, from the Displaced Persons camps of Europe, felt within themselves the realization of a hope about which they had often dreamed.

Through years of war, of hardship, of persecution, of death, they had experienced the depths of despair and the reality of tyranny. They had lost their homes, their possessions, their relatives. The war ended, but they could not go home. They had become people without homes, even without countries. For many months they had existed in crowded camps in Europe along with nearly a million other refugees awaiting some opportunity, some chance to start living again.

At last the future had begun for some of them.

For months now, since they were first approved for immigration to America, these homeless people had looked forward to this day, the day when they could set foot on American soil; the day when they could put aside the fear and misery that hung over them while they remained in Europe; the day when they could put behind them the past.

Now here they were. America was before them. Somewhere within the vast expanses of this land they hoped to find new life, new homes, peace, a chance to build a future.

In small groups, or singly, they debarked from the boat. Most of them belonged to small family units: a man, wife and one or two children. More than once, part of the family was missing—a bitter memoir of war's brutality. Sometimes a lone man, woman, boy or girl would walk down the gangplank—sole survivors of once complete families.

As they stepped off the boat the newcomers were warmly greeted by staff workers from Church World Service, or from one of the other major welfare agencies working to resettle DP's in America. Church World Service, the overseas relief and reconstruction agency for more than 20 of the major American Protestant and Orthodox church groups, has aided altogether 1,900 homeless people from the DP camps of Europe to come to America since mid-1946.

Most of the DP's were clad in nondescript clothing, faded and worn, and unmistakably European in design. There was a Latvian engineer, his wife, and two young daughters. Caught in the clutches of war they had spent many months in a concentration camp before being freed at the end of the war. There was an Estonian mother and her teenaged daughter, the father and husband having been killed by the Nazis. There was an Orthodox priest, who had been swept from one country to another until he had no place to call home. In his flowing black gown and loose fitting skull cap, and with his long hair and wiry gray beard, he might well have been a prophet from the days of old, as he stepped down off the gangplank bearing a Bible in one hand and his luggage in the other. Here in America he hopes to be received into one of his denomination's farm monasteries, he said.

There was a young couple, with their baby daughter. Both the man and his wife were young, he only 28 and she two years younger. He had been born in Germany, of Jewish parents, but had been reared by a Protestant family after becoming an orphan in early childhood. Rudolf Fredericks (he asked that his real name be withheld) had been trained a toy maker, making plush covered teddy bears, dogs and other such playthings. With the coming of the war, he was arrested and imprisoned in a concentration camp because of his Jewish background. While working in a factory connected with the camp, the young artisan met an attractive young Polish woman who helped him escape from the camp. They were married and went to a large German city where they lived under assumed names as foreign civilian workers until the arrival of American troops. Then with thousands of other persons they lived in a Displaced Persons camp for more than a year before being approved for immigration to America under the corporate affidavit accepted from Church World Service by the U.S. Department of State.

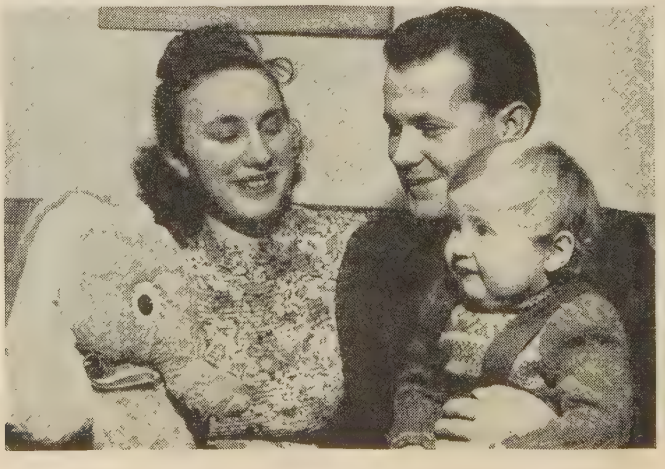
"That was one of the happiest days in our lives," Rudolf said of the day several months ago when he was officially notified that he and his small family could come to America.

After the U.S. Customs officials had inspected their luggage, the Fredericks, like other newcomers from the ship, had their papers, their passports, their affidavits, checked by a CWS worker.

Then they were taken to a hotel in the city for temporary lodging, before going to a community in some part of the country to begin their new life.

The Fredericks' situation is like that of many of the other DP's that Church World Service has aided in coming to the United States for resettlement since mid-1946. After arrival in this country, and before they leave New York, each DP or head of a family is interviewed by trained vocational counselors and social workers. Then with regard to their skills and potential skills, as well as with regard to political, religious and racial backgrounds, they are aided in resettling in friendly communities where they can best be absorbed into the American pattern of life. Housing and labor conditions naturally play an important part in this process of finding homes for the DP's. Denominational social welfare organizations, affiliated church service groups, and family and other social agencies throughout the country cooperate with the CWS staff in ascertaining friendly communities where the former displaced persons can find homes, employment and suitable educational and religious facilities.

(*Continued on page* 27)



Left: Holding their few possessions, these DP's stand on a New York pier where CWS staff workers direct their next move. Right: The Kuprianczyk family is grateful to CWS for its assistance.

Come Over and Help Us

By HARRIET R. REYNOLDS*

WHEN the missionary doctor is away from the hospital, people whom major operations would save, die. I was aghast at the answer to the question I had asked Dr. D. S. Corpron, energetic doctor from our Hofei station. We were in the midst of the national church convention in China—the first for my husband and me since we had landed in China.

Dr. Corpron continued: "We have some fine Chinese assistants and nurses whom we have trained ourselves, but no doctor prepared to do surgery. If only we could have one more American doctor!" A little later someone mentioned a young Dr. Joseph Chandler and his wife who were planning to come to China within the next two years. It was still a long time to wait, but one of our six stations would have a doctor.

Later a letter came to us from H. B. McCormick, president of The United Christian Missionary Society, Indianapolis, Indiana. Following his greeting and good wishes for our work were these two paragraphs:

"It will not be long until some of the missionaries of longer service will be here in the States. Edwin Marx is due this month; the Ploppers and Miss Margaret Lawrence will be coming soon. We shall welcome all of these good folk, although we regret the causes (retirement age and ill health) which bring Mr. Marx and the Ploppers home. Miss Lawrence, of course, will be returning after furlough.

"We were all saddened here to learn of the death of Dr. Joseph Chandler . . . on April 3 as a result of injections of novacain preparatory to a tonsillectomy. . . . We are hoping that some young doctor and wife will volunteer to fill their place for service in China."

DURING the Nanking visit I had gone to the Nanking hospital to have my eyes checked. Dr. Trimmer of the Methodist Board, knowing our family were newcomers, chatted about the joys of his years of service here, then voiced this thought, "We are hoping your church will soon have a doctor for our staff. There must be young doctors brave enough and strong enough to come out here to do a hard but very satisfying job."

One of the doctors of Wuhu General Hospital is a young Jewish refugee, who, with his wife who is also a physician, fled the persecutions in Austria. As they serve here in a Christian Hospital (Methodist), one letter after another has come telling them of the tragic deaths of loved ones who stayed in Europe. This doctor spoke early in the school year at an assembly program for the students of the middle school in which we work. In compositions on "vocational plans" in a class a short time afterwards, a great many Senior students had expressed the desire to become doctors. The teacher commented on this to the doctor who replied, "If every graduate of China's middle schools for the next twenty years were to graduate from medical school and become practicing physicians, China would still have too few doctors."

The need for doctors is dramatic and heart-rending. The need for teachers, evangelists, rural experts and social workers is just as critical.

ON THE night of introductions at our convention, Lyrel Teagarden was in danger of becoming a split personality, if one is to judge on claims made for her services. We had thought of her as one of the Hofei station members. Here she had done outstanding work in religious education and writing. Soon after our coming, she had been lent to Nantung, one of our stations without a missionary since the war. Recently she moved to Chuhsien to help set up the educational work of the Rural Christian Mission.

Miss Teagarden was introduced as one of the delegation from each of these three places, all of which need her. The Wuhu delegates went to the convention carrying a request for her to come to their city for a time. When we received the report of the Administrative Committee which met following the convention, it included this note: "Voted to ask Miss Teagarden to move to Nantung in the fall, and as soon as another person is available to send a second missionary to Nantung." None of us question the decision—we just regret there isn't a Miss Teagarden for Chuhsien, Wuhu, and Hofei.

At the present time there is no missionary of long experience available for our Wuhu station. Our city church is the religious parent to the academy, primary schools, and the extensive rural evangelistic area. The Joseph M. Smiths are eager to serve by helping to establish and maintain churches in many strategic village points. We are needed in the religious program of the academy, and to help students find their places in our church and Christian service to the community. The field is prepared; the Chinese leaders are consecrated and loyal, hopefully praying for a missionary co-worker who can help them in building the institutional church which can mean so much to this whole area of the Yangtze valley.

SCARCELY one in one hundred villages in China has heard the gospel message. Cities have only scattered churches. Protestant and Catholic Chinese constitute only one-half of one per cent of the vast population; but the number can be increased rapidly if there is adequate personnel to carry the message to those who are waiting and eager to hear.

Chinese Christian leaders are working tirelessly and sacrificially, but they are still too few in number. The appeal comes over and over as clearly as it did to Paul, "Come over and help us. Let us have well-trained, consecrated western leaders to help prepare our Christians to win their families, communities, and nation to Christ and his way."

One of the more fortunate of China's children about to receive a dose of cod liver oil at one of the child welfare stations. (United Service to China, Inc., photo)

*Mr. and Mrs. Reynolds went to China several months ago as missionaries under The United Christian Missionary Society. They are stationed at Wuhu.

Hope Begins at Pier 62

(*Continued from page* 26)

For example, the Kuprianczyk family, who landed in America not so long ago, are already resettled in Minneapolis, thanks to the efforts of CWS in cooperation with local social service agencies in the Minnesota city. Stefan Kuprianczyk, his wife and one-year-old son have an adequate place to live; Stefan has a job in a railroad shop and the family is rapidly adjusting itself to American life, welfare agency officials there report. Stefan was a Ukrainian farm youth before the war. During the war he was for many months in a forced labor battalion, working under extremely harsh conditions. Later in a DP camp in Bavaria he met and married his wife. There their little son, Jurij, was born a few months before they learned that they had been accepted for immigration to America and a new life.

Their example speaks for the thousands of other DP's who have found a haven of refuge and opportunity in America, as well as for the hundreds of thousands of those still in camps in Europe, anxiously waiting and fervently hoping that the American government will open a way of resettlement for them to begin life in the land whose people have never yet failed to prove themselves neighbors to those in distress.

An Epistle to the Churches

In Which a Missionary Voices His Deepest Need

By F. J. HUEGEL*

IF A missionary were to voice his deepest need and were to request of the church in the homeland a boon which, to him, would greatly surpass all others, it would be that which the greatest of all missionaries made when he wrote to the Thessalonians, saying, "Brethren, pray for us." To our sophisticated age this might seem altogether too childlike, but those who have experienced the illimitable power of prayer will understand. The rods, and shipwrecks, and imprisonments, and perils, and deaths, and labors, and fastings, and cold—Paul's customary diet, as it were—had stripped him of all ecclesiastical fanfare. The grim facts of heathendom—darkness, fear, pain, sin, despair, and death—have stripped the missionary down to utter essences. He has become a child, for such he must be if he would walk with the Savior. Very humbly, very earnestly, very simply, with the apostle of old, he says, "Pray for me."

Mr. Huegel

Indeed, the missionary's greatest need is spiritual. It can only be met by the wealth of heaven. Each day it is made clear to the worker on the foreign field that real victory against paganism is achieved only by the grace of God, not by might, nor power, nor human skill alone. A. McLean used to say that the missionary not prayed for is like a fireman facing a great conflagration with an empty hose. The church in the homeland must realize that though she sends the missionary all she has in a material way, she can sustain him and see him through to victory only as she bears him up in prayer and succors him by means of the unseen forces of heaven.

Christ established the absolute priority of prayer both by precept and practice. He spent the night in prayer before choosing the twelve. When he spoke of the fields "white unto harvest" and called attention to the great need of laborers, his first command was to pray. He assured his disciples that whatsoever they should ask of the Father in his name they would receive. So well did he indoctrinate his followers that, after his ascension, they met in an upper room and continued for ten days with one accord in prayer and supplication. On the human side Pentecost was the fruit of prayer. The mighty outpouring of the Spirit and its subsequent missionary movement whose fire carried the church to the gates of Rome and whose power eventually overthrew the pagan world order grew out of prayer.

Helen Montgomery in her book, *Prayer and Missions*, makes a study of the history of missions and points out that all the great missionary advances have been the fruit of prayer. Paul and Barnabas' epochal going forth from Antioch has this biblical comment to explain what happened in that great hour in the history of missions: "... they fasted and ministered before the Lord." The Reformation was too polemical to give rise to any immediate missionary movement of real import. But the great Zinzendorf who, at Herrnhut, gave himself to prayer and who formed a prayer circle which, by taking turns, prayed around the clock—not for a week or a month, but for years—ushered in the great missionary movement of the Post-Reformation period. Who has not stood amazed at those Moravians who circled the globe with the message of the cross flaming in their hearts? In a few short years the little congregation of Herrnhut sent forth a hundred missionaries to all parts of the world.

The father of modern missions was a great intercessor. As Carey mended shoes, he prayed and gazed at maps of the world which hung on the walls of his shop. David Brainard's *Memoirs* reveal one of of the most intense ministries of intercession known in the history of the church. According to one historian, he more than anyone else should be credited with the great missionary movement of the last century. Often on his knees in the snow in the woods of New England, in three short years this lonely missionary to the American Indians burned out, agonizing in prayer that laborers might be sent forth into the needy fields of the world.

Many mission fields are still in darkness. Though the missionary has used every skill at his command to win souls to Christ, he has not been able to get through to victory. The church in his homeland has denied him nothing necessary for his work or essential to his well-being, and he is deeply grateful. But he needs still the help of a higher order. The church must act as a body, taking up spiritual weapons and, in the name of Jesus, give to her soldiers (the "shock troops" in the front line of battle), spiritual support.

Disciples of Christ are in the midst of a great Crusade, pursuing holy ends of vast import. Who can tell what victories would be won if a vast army of intercessors would enter the lists as prayer warriors and give to their ambassadors of Christ in foreign fields that greatest of all aids, prayer support. Who can measure the benefits received by those in the churches of America who would identify themselves through prayer to such a glorious undertaking. What it would mean to the missionary eternity alone can tell! "Pray for us." Heaven nor earth knows of no more sublime task.

*Missionary in Mexico City for The United Christian Missionary Society.

"Thy Word Giveth Light"

New Sound Motion Picture

The American Bible Society announces a new 16MM Kodachrome sound motion picture entitled "Thy Word Giveth Light." It was made primarily to be shown in churches and tells the story of the Society's program of supplying embossed Scriptures to the blind. The father of a serviceman blinded during the war tells the simple yet dramatic story of how his son found his way back to a useful life through reading the Braille Bible and asks the audience to help the Society extend its program.

The boy takes his father through the Bible House in New York City where they are shown the processes involved in the Society's service to the blind.

The color photography was done in New York at the Mannon Studios. The major part of the sound track was made by the Byron Laboratory in Washington, D. C., who also made the prints. Whenever possible, authentic scenes and people were used.

This picture has been enthusiastically received by its preview audiences. It runs for 20 minutes and may be secured through American Bible Society offices by any group agreeing to take up an offering for the Society at the time of showing. It makes a direct appeal for gifts to assist in the Society's work. A $5.00 service fee plus transportation may be substituted for the offering, if preferred. Address inquiries to any American Bible Society office or American Bible Society, Visual Materials Department, 45 Astor Place, New York 3, N. Y.

"Delayed Pilgrims"

Also now available is a new Church World Service strip entitled "Delayed Pilgrims." It depicts the suffering and hardships of the Displaced Persons overseas who have no homelands. It shows something of their life in the DP camps and makes clearer their hope of gaining entrance to other countries and the chance of a new life. A group of DP's arriving in America under CWS auspices is also shown, along with shots of families already happily resettled in this country.

Prints of the film may be borrowed free on request or purchased for $1.00 from Visual-Aids Department, Church World Service, 214 East 21st Street, New York 10. A 20-minute script accompanies each film strip.

Transforming Migrants into Individuals

By BILL CLEMES

TWO years ago the Reverend David Williams, native of Sierra Leone, West Africa, arrived in the United States. He gazed unbelievingly at the Manhattan skyscrapers, the endless automobiles, the lavish store windows. Here indeed were the American wealth and splendor he had heard about.

That summer Mr. Williams took a job as a welfare worker among migrant farm workers in one of the eastern states. He arrived at his post the day before the farm families arrived. At one camp he found a foreman shoveling manure from a stable.

"Surely you're not planning to put farm workers in there?" inquired the preacher.

"Who says we're not!"

"But those are animal shelters, man. They're not fit for human habitation!"

"Yeah? Then tell me why those folks come back here every year!"

Mr. Williams had seen stark squalor among diamond miners in Sierra Leone. He had not expected to find anything similar in America.

Big, good-natured Mr. Williams, along with the migrants, was back again this summer seeing his share of poverty, shoddy housing and disease. One of fifty social workers, child care specialists and ministers, he worked with the Home Missions Council among the 50,000 migrants on the East Coast. Without much publicity and fanfare, they tackled a whopping social service job in the crop areas of Maryland, Delaware, Virginia, New York, New Jersey and Pennsylvania.

Asked recently why they chose a summer job involving so much hard work amid unpleasant surroundings, Home Missions workers supplied these reasons:

"I believe I should share my life in the humblest manner, and be of service whenever possible."

Another worker, studying for the ministry, said: "In regard to my plans for this summer, I have had several offers, one of which is very tempting from a financial point of view, but money is not my object."

A third worker expressed this view: "All men have the potential of becoming decent human beings. They simply have not been exposed to the right conditions."

Typical of the summer workers is Austin Armitstead, a 22-year-old ex-GI, who plans to enter a theological seminary. He admits his decision to enter the ministry was a gradual process. A close friend, who was killed in the Battle of the Bulge just prior to Armitstead's capture by the Germans, had something to do with it. The slain buddy had planned to be a minister.

Armitstead's job this summer was driving a station wagon called "The Eastern Harvester." His vehicle carried a unique cargo. Neatly stowed in the rear compartment—where fishing tackle and hunting equipment would ordinarily be—were a movie screen, projector, sound equipment, medicine kit, baseballs and bats, hymnals, Bibles, portable organ and folding altar.

Not all Home Missions workers are on the road. At least a quarter of them are assigned to child care centers in New Jersey, Pennsylvania, Maryland, and Delaware.

Pioneer child care expert for these centers is a petite, bright-eyed Negro lady, Mrs. Chester Gates, former dean of women at Bennet College. This past summer, Mrs. Gates was in charge of five centers in Maryland and Delaware. Migrant mothers pay only 35 cents a day for child care, plus 25 cents for each extra youngster.

Though Mrs. Gates does not look upon her services in a life-saving capacity, there is little doubt that fatal accidents to migrant children are prevented, thanks to her efforts.

Mrs. Gates also takes opportunity to show mothers elements of good child nutrition in instances where, for example, a woman appears at the center with a bottle of strong tea "to keep the baby quiet."

Underlying the entire social service program of the Home Missions workers is the concept that religious worship has its rightful place in the fields where farm workers toil, as well as in the loftiest city churches where the wealthy congregate.

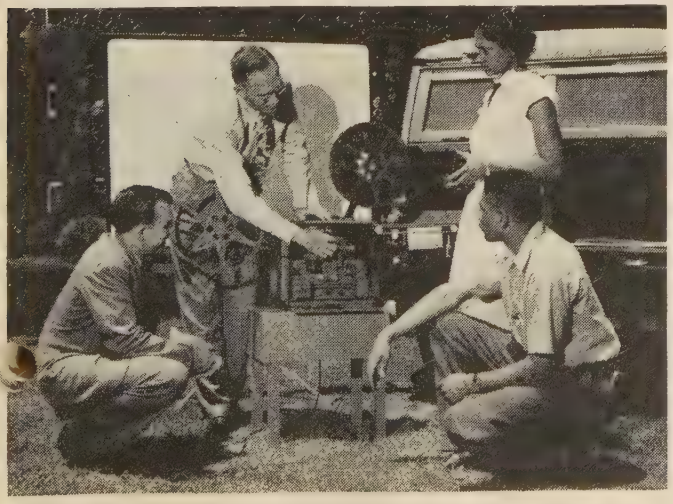
This is why Home Missions ministers can be found preaching in fields under an open sky—wherever and whenever the farm workers gather. The messages spoken in these open-air churches are aimed at all who wish to listen, regardless of race, creed or color. Typical of the attitude workers have toward their assignment is a recent statement of Mr. Gayraud S. Wilmore, who worked this summer in Bridgeton, New Jersey:

"I try to preach a simple sermon, so that anyone can understand. Out here in the fields, in the camps and beside the highways, people don't worry too much about doctrine and formal religious ceremonies."

One of the most complex jobs which all of the Home Missions workers face is to get local communities interested in the migrants. Workers know that many of the migrants' most basic problems stem from a sense of not belonging to the community. Migrants feel that the community needs them as workers, but rejects them as individuals. Thus, getting communities to understand the migrants is regarded as a top priority job. No one has done a more skilful job along this line than Miss Kathryn Leaf, who worked in a project at Cortland, N. Y. Miss Leaf operates on the idea that since migrants contribute to the economic life of a town, the town ought to contribute something to the life of the migrant.

Working as volunteers on Miss Leaf's staff were the youth director of the local Y.W.C.A., and the county supervisor of the local 4-H club, who helped out with her recreation programs. She persuaded the local canner to donate a building where she conducted evening classes in painting, clay modeling, scrapbooks, basket weaving, and other handicrafts.

Summed up, the Home Missions summer program among migrants is based on the belief that social theories are meaningless, unless they find practical expression among human beings in the fields and byways.



(Left) Workers receive instructions on how to use movie projectors. (Right) Kathryn Leaf is showing new staff members how she entertains children of agricultural migrants.

WORLD CALL

Classroom and Campus

Edited by
HENRY NOBLE SHERWOOD

Lynchburg College
Lynchburg, Virginia

THE 1948 Summer School of Lynchburg College closed on August 27 with 19 persons receiving their degrees. Total enrollment for the session was 526.

The 1948-49 session opened on Monday, September 13, with freshman week and classes began on the 17th. Approximately 700 students were enrolled. Pre-session faculty meetings were held on September 10. The annual faculty reception for students was held on Monday evening, September 20, and the opening convocation at which Presdient R. B. Montgomery spoke, was held in the Memorial Gymnasium on Tuesday morning, September 21.

The following faculty members have been added to the staff: Dr. Lotte Barschak, assistant professor of German; Mrs. Ruth Rogers Babous, associate professor of mathematics; W. Donald Evans, assistant professor of art; Donald D. Shipley, assistant professor of biology; Sheldon Van Auken, assistant professor of English and history; Walter Wineman, assistant professor of political science; Mervyn W. Williamson, instructor in English; Mrs. C. H. Kirkland, assistant professor of psychology; and Mrs. F. Virginia Crandall, assistant professor of speech and dramatics.

Butler University
Indianapolis, Indiana

Butler University opened its 94th annual school year with freshman week activities, September 13-17, when a beginning class of approximately 12,000 heard orientation lectures, took aptitude tests, physical examinations, and officially registered for the fall term.

Dr. Harry E. Crull, director of the University College in which all beginning and sophomore students are enrolled, and Dr. William Howard, head of the faculty advisor's committee, had charge of the week's activities.

Registration for junior and senior students of the university took place September 15. Evening Division registrations were held September 20-25 in the Arthur Jordan Memorial Hall.

Students returning to the campus this fall will find an entirely new road system consisting of forty-foot paved and curbed drives; a newly activated Air Force R. O. T. C. unit for men; construction well ahead of schedule on the new $1,000,000 Student Union Building; and a curriculum which includes an Honors Program for upperclassmen.

Bethany College
Bethany, West Virginia

Bethany College was host to a meeting of a special commission of the Board of Higher Education, July 30 to August 2. The commission considered a long-time program for higher education. Colleges, universities, seminaries, Bible chairs, and foundations affiliated with the Board were represented on the commission. President Wilbur H. Cramblet was acting chairman of the commission.

James B. Miller, pastor of the Bethany church, was sent by Bethany College as a representative to the Student Work Conference held at Eureka College, July 19-23. The conference was for pastors and workers with students in college centers. Bethany College was host to the group in 1947.

Approximately 75 ministerial students have enrolled for the fall session. This is an all-time high for ministerial students at Bethany.

Hiram College
Hiram, Ohio

In the new school year which began at Hiram College on September 15, an "all-out" intensive program will be in operation. Instead of devoting four-fifths of his time to one subject per quarter and the other one-fifth to a "running course" extending through a full semester, the Hiram student in the 1948-49 college year will devote all of his time each term to a single subject. This year will be divided into five terms of seven weeks each instead of into quarters.

Dr. Albert G. D. Levy, an assistant prosecutor in 1946 and 1947 at the Nuremberg War Crimes Trials, will return to Hiram in September to teach in the departments of political science and history. During the last quarter of the 1947-48 college year, Dr. Levy taught a course in American constitutional law at Hiram, as a visiting professor, in the absence of Professor Arthur H. Benedict.

Dr. Levy was born in Berlin in 1920 and came to the United States in 1937. He is a graduate of Davis and Elkins Colleges, Elkins, Virginia, and received his doctorate in 1944 at the University of Chicago. Interested in the "quest for an effective law of nations," Dr. Levy is now engaged in an "inquiry into the philosophical and legal bases for a real world order."

During the summer months the college was host to three youth conferences, a group of young people from the Northwestern Ohio Farm Bureau, and two adult conferences of Ohio Disciples and Ohio Congregationalists.

"The Small Community Examines Itself" will be the theme of the fifth annual Northeastern Ohio Community Institute on the Hiram campus, October 8 and 9. The program will include an address by the Hon. Frances Bolton, United States Congresswoman from the 22nd Ohio District, and speeches and discussion groups on such problems as health and recreation in the small community, beautification of the community, and group cooperation in the community. Music will be furnished by the Hiram A Capella Choir; the Hiram College players will present a dramatization by John Van Druten of Kathryn Forbes' "I Remember Mama."

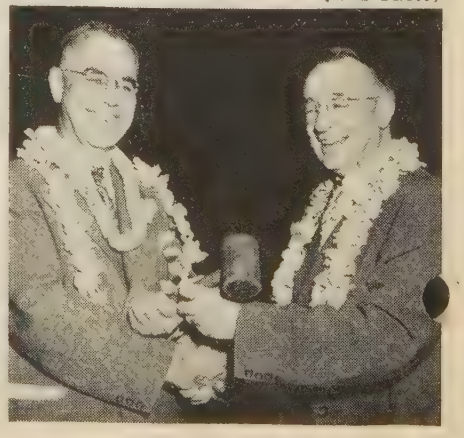
Chapman College
Los Angeles, California

Dean A. T. DeGroot, Chapman College, was a delegate from the Disciples to the formation meeting of the World Council of Churches, August 22 to September 4, Amsterdam, Holland. Chapman College is happy and proud to have one of its staff participate in this important meeting and to bring back to the campus reports of this history-making event.

Chapman College officially welcomes to the campus this fall Everett B. Luther as financial vice-president. Mr. Luther is a graduate of the University of California and has done graduate work at the Harvard School of Business and at Stanford University. He has had wide experience in the business world and comes well prepared for the task of carrying forward Chapman's expanding program. He has been a resident of Oakland, and a member of the First Christian Church of that city where he served as chairman of the official board.

Dr. Eugene S. Briggs (left), president of Phillips University, Enid, Oklahoma, is congratulated on his election as president of the International Association of Lions Clubs at its 31st annual convention in New York last July. Presenting Dr. Briggs with his gavel is Fred W. Smith of Ventura, California, whom he succeeds. Dr. Briggs will continue actively as chief executive at Phillips during the year.

(RNS Photo)



Story of Sadness and Triumph

By DONALD P. CONWELL*

IN THE Belgian Congo some days swirl in and out like cyclones. One has the feeling that he has lived about six days all in one. And so it was for Bokeleale on the 23d of June, 1948.

Bokeleale is a teacher in the Congo Christian Institute in Bolenge. As a young man in Lotumbe, he had gone to the mission school and finished his middle school work. Three years in the Congo Christian Institute had given him his certificate to teach. Because of his ability, he was chosen to serve on the native faculty of the Institute.

Like most Institute students and graduates, Bokeleale had married before he came to school. Yoana was a girl from the Lotumbe area. School had taught them to take care of their family. They had four boys, the oldest nine years of age, and the youngest less than one year. Nsengi, Mpucu, Mbomba and Loko—all wiggly and grinning and active like little boys everywhere.

Their home was one of the brick houses with *ndele* (a type of palm tree leaf) roofs that are typical of the I. C. C. homes for teachers and students. There is a central room and one room on either side for sleeping. The kitchen is always outside and behind the house. It was an interesting house, too, for Bokeleale and his wife had painted the inside with the native *eonga,* made with clay and tapioca plant root and some palm oil. Then they made designs on the wall in color and pasted pictures from magazines on the walls.

The children were always well cared for and clean, with the normal amount of curiosity and mischievousness that young boys should have.

YOANA and Bokeleale had provided well for their family. Not only had they given them the material things, but they had taught them to know and believe in God and his goodness. Yoana is a deaconess in the Bolenge church, and Bokeleale an active Sunday school teacher. The children were brought up with the idea that Sunday school and church are natural and good.

But even in Congo, children manage to trap all sorts of germs. All the natives know what "fever" and "chills" are almost before they can walk. Then, too, they have the ordinary diseases that you and I know—measles, mumps, whooping cough, pneumonia, flu and chickenpox.

The last week in May, Mbomba, the third son, became quite sick with pneumonia. With the vigilant care and help of drugs and hospital personnel, he had come through without too much difficulty. But a month later when he developed a severe attack of malaria, he could not throw it off even with the help of the "white man's medicine."

Mbomba died, this day, the 23d of June.

*A medical missionary in the Belgian Congo for The United Christian Missionary Society.

Native Cemetery at Bolenge.

In a family without a Christian background there would have been a great "howling" and "rolling" on the floor for that is the native way of showing grief. Not so with Yoana and Bokeleale. There were tears, yes, many of them, but no writhing on the floor and screaming. There were those tremors of the whole body that come when a person is feeling great pain, whether from injury of the body or spirit. But no bodies painted with clay. There was great tension and sorrow felt by friends, but there were no wild dances to chase the evil spirits away. There were quiet hymns sung by loyal friends with voices wavering, but no beating on the ground with hands and head.

There were the friends who helped with the preparation of the body for burial, not in a mortuary, but in the home itself. There were friends who brought food for the family; there were those who came to help take care of the other children; there were those who came to prepare the house and church. There were all of these things, for this was a Congo Christian home.

THE service at the Bolenge church in the afternoon was simple. A hymn, a talk by two of the missionaries, and then Bokeleale rose to close the service. In his simple, calm, deliberate but moving way, this is what he said: "God has given us four sons. He has given us the happiness of living with them this little while and shown his love for us. Now, he has taken one of them away. It will be sad for us for a while, but we are thankful for the happiness that we have known thus far. God and his love for us have not changed, nor has our love and belief in God."

Then he reached down to have his two older sons come up beside him to sing "Jesus Loves Me," and a closing one, "Father, We Thank Thee." It was a beautiful and moving way to have the service end.

Then the slow procession to the cemetery began. Always with the soft murmur of a hymn as the procession moved out of the church, through the village of Bolenge to the burial ground. There was a short prayer and song before the body was lowered into the grave. Then, according to custom, each person at the service took a handful of soil and dropped it on the coffin, always with that soft background of hymns; then the grave was covered over, and for head and foot stones, sprigs of a native tree were planted.

The procession back to Bolenge was more quiet and sad than our going out. Bokeleale walked with head high and body erect, holding within him the memory of his third son. The speed of this day had been like a cyclone swirling in and out. And now it was ended, this 23rd of June, 1948.

This has been a story of sadness, but it is really a story of triumph. For Bokeleale has found God and God has been with him in a difficult time. God will be more real to him and those around him than ever before.

This is just one of many things that you and I and the people who have gone before have given to these people who are at the beginning of knowing what God can do in their lives.

FREDERICK L. ROWE, who served as a missionary to the Belgian Congo from 1928 to 1947, went to a new post July 1 as executive secretary of the Phelp Stokes Fund in New York City. In this work Mr. Rowe is administering funds for the education of Negroes in the United States and Africa.

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Mr. and Mrs. C. C. McCaw went to a pastorate with the Christian Church at Grand Island, Nebraska, on September 1, following Mr. McCaw's resignation as field representative for the National Benevolent Association. Mrs. McCaw, *nee* Miss Mable Niedermeyer, resigned in June as national director of children's work in the department of missionary education of The United Christian Missionary Society.

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A summer wedding of interest to the brotherhood was that of Mrs. J. H. Schuler, secretary of the Women's Christian Missionary Society of Louisiana, to C. W. Plopper, who retired in 1945 as treasurer of the UCMS. The wedding took place July 24 in Shreveport where the couple will make their home. Mrs. Plopper plans to continue as secretary of the state women's work.

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Mrs. Ruth Estes, national director of church and community service in the department of social welfare of the UCMS was married in Indianapolis August 1 to Joseph M. Milner. They will live in Indianapolis and Mrs. Milner will continue her work in the national office.

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Mrs. Hazel Scott Payne, formerly secretary of the UCMS, is temporarily administering the program of the department of institutional missions until a successor is named to Miss Verna Sutton who resigned in July.

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Mrs. Rosa Page Welch, of Chicago, well-known among her fellow Disciples and in interdenominational groups as a singer and leader of religious group singing, will tour the Northwest late in October and early November, including visits to churches in Alaska.

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Miss Etta Nunn, retired missionary to Mexico, writes of visiting in that country August 4 when the twenty-fifth anniversary of their work in Disciples missions was celebrated by Mr. and Mrs. Howard Holroyd, Miss May Wilson and Miss Ruth Leslie. A silver wedding anniversary also was observed at the time by the Holroyds, who went to their first assignment as missionaries to Buenos Aires, Argentina, on August 4, 1923, a few weeks after their marriage. Miss Wilson and Miss Leslie began their missionary service in Aguascalientes, Mexico, on August 4, 1923.

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Lewis A. Hurt, missionary to Africa since 1913, passed away August 12 in Manlius, Ill. Services were held in Manlius August 15. Mr. Hurt had been in ill health for several years and retired from active service on the mission field two years ago. He is survived by his widow, Mrs. Ambra Hurt and two daughters, Mrs. Lois Marie Anderson, New Orleans, La., and Miss Virginia Hurt, Manlius.

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Word has been received from Dr. Kenneth G. Hendricks, missionary to Japan, that he is serving as adviser to the film evangelism department of the United Church of Japan. He has ordered a number of movies through the department of visual aids of The United Christian Missionary Society for showings in Japanese Protestant churches.

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An interesting editorial comment by Dr. William Robinson appeared in the July 16 issue of *The Christian Advocate*, weekly of the Churches of Christ in Great Britain:

"We have just returned from a garden party at Buckingham Palace. We never thought that we should receive an invitation from the King and Queen, but some four weeks ago such an invitation came. . . . For once no rain fell, though it was cold. It was a unique experience to walk in the reception rooms of the Palace and later in the gardens behind the Palace where tea was served and where the Royal Family mingled with their guests."

Missionary Register

Arriving from the Field:

Mr. and Mrs. Ben Hobgood returned to this country about the middle of September from the Belgian Congo. They are returning for medical care.

Miss Margaret Lawrence arrived from China at Tacoma, Wash., on August 27. On furlough, she is with her sister in Holland, Mich.

Departing for the Field:

Dr. and Mrs. John Ross, newly appointed missionaries in April of this year, expect to leave for the Congo early in October on the S. S. Queen Elizabeth.

Dr. and Mrs. Earnest Pearson, who returned to the Belgian Congo in July, sent word back to friends in the United States that modern transportation took them so quickly to Africa it seemed like a dream when they arrived in Bolenge 27 hours after leaving Brussels. They recalled their first journey to the Congo as having required two to three months. Their letter described their joy at seeing old friends with whom they had been associated in the early days when work at Mondombe was just beginning, and marked how the mission schools had advanced during their absence of 15 years. At present, Dr. Pearson is handling the medical work at Monieka while Dr. Fred Henderson is on furlough.

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Dr. G. W. Buckner, father of the editor of WORLD CALL, passed away August 7 in Hannibal, Mo., at the home of another son, Clark Buckner, pastor of the Hannibal Christian Church. Services were conducted in Hannibal by Dr. A. L. Cole, Omaha, Nebr., Rev. John W. Golden, and Rev. Paul Shurtleff, both of Hannibal.

A native of Missouri, Dr. Buckner attended Christian University at Canton, Mo., now known as Culver-Stockton College, at one time practiced law, and edited a newspaper in Pike County, Mo. After entering the Christian ministry he held pastorates in Illinois, Missouri, Southport, England, and Pennsylvania. Until ill health forced his retirement about a year ago he had been minister to the Christian Church of Canonsburg, Pa. He is survived by his widow, Mrs. Mary P. Buckner, who was at one time secretary of the Women's Christian Missionary Society of Pennsylvania, and by his two sons.

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J. A. Dillinger will serve the Grant City, Mo., Christian Church as minister after closing his work as secretary of the Iowa Christian Missionary Society. He is a member of the board of Unified Promotion and of the board of managers of the Crusade for a Christian World, and is a trustee of Drake University. He has been state secretary of Iowa for more than twenty years.

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Miss Linda Faith Sugioka arrived in the home of Mr. and Mrs. James Sugioka in Indianapolis August 24. Mr. Sugioka is national director of construction and maintenance in the department of institutional missions of the UCMS. Mrs. Sugioka formerly was office secretary for WORLD CALL.

(*Continued on page* 47)

Women and WORLD HIGHWAYS

Women and the Church

By LOUISA R. SHOTWELL*

AS PERSONS, we women are still young," Dean Mildred Thompson of Vassar reminded the Woman's Bureau Conference of women leaders gathered in Washington last February.

If women as persons are still young, how old are women as figures of influence in the Christian church? How much voice have they in its governing processes? What scope does the church offer their energy and zeal, professionally and on a volunteer level? Do some denominations still regard women as second-class citizens? If so, why? And whose is the responsibility?

World Council Makes Study

These are pertinent questions in a world as sorely in need of Christian leadership as the world of 1948. An attempt to get authentic answers to them has been made in the American portion of the World Council of Churches study on "The Life and Work of Women in the Church." Among the sources used by Miss Inez M. Cavert of the Federal Council Department of Research and Education, who made the American survey, were returns from 19,000 questionnaires distributed to women leaders in local churches of twenty-one denominations. The cooperating committee included representatives of the Foreign Missions Conference, the Home Missions Council, and the United Council of Church Women.

In its analysis of causes retarding the advance of women to positions of influence in the church, the study reveals that although tradition and prejudice loom large as determining factors, of surprising significance also is the conviction on the part of many women that if they assume too much responsibility for church affairs, the men will lose interest. It appears that women incline generally to the opinion that women excel men in matters of detail and specific assignment, and that they are more receptive to new ideas; that on the other hand, they are more apt to become involved in personalities. One congregation always selects a man for treasurer but is careful to choose one with a capable wife.

Basis for Discrimination

The study traces the biblical and theological bases for attitudes concerning women and their place in the church, and finds that commentators differ in their interpretation of pertinent biblical texts, particularly the Pauline pronouncements about women. Some are convinced that these latter should be general and binding in their application; others believe that they were intended to bring order out of a chaotic local situation.

The Protestant doctrine of the priesthood of all believers comports oddly with discrimination against women in the church. William Douglas Chamberlain of the faculty of Louisville Seminary voices a widely held sentiment as he concludes: "Racial, social, and sex distinctions are a matter of no moment for those who are in Christ. Women in a Christian civilization are no longer looked upon as inferior beings. . . . If a woman has something worth saying, she has as much right to speak as a man."

In this day of trend toward state legislation to insure equal pay for equal work regardless of sex, it should be shocking to read that foreign mission boards usually pay single women lower salaries than single men. The situation of professional women workers in local churches and religious institutions locally administered stands in grave need of attention. A number of denominations and such interdenominational agencies as the Home Missions Council have set up sound personnel standards, but the integration of such policies at the grass roots is a major job of which not even the surface has been scratched.

Women in the Ministry

Although forty denominations now ordain women, there are comparatively few women ministers. A 1940 federal census numbers something over 3,000, by no means all in the active pastorate. The American Women Ministers' Association lists two hundred members, representing sixteen denominations, serving chiefly in rural and village areas. The study cites numerous case histories remarkable for their success motif, like that of the Reverend Josephine Huffer, pastor of Trinity Methodist Church at Shelbyville, Indiana. Widow of a Methodist minister with three small children, she became in 1920 the first woman in the state licensed to preach and was assigned to a circuit of four churches. Within four years she had stimulated the building of a ten thousand dollar church. Assigned to Trinity Church in Shelbyville in 1924, she remains its pastor today. The membership has increased from 75 in 1924 to 556 in 1946; and church, parsonage, and equipment are valued at $90,000. Her story has parallels in the annals of the Women Ministers' Association.

Women as Volunteer Workers

Miss Cavert's report of women's work as volunteers testifies eloquently to the contribution to missions and service of women's denominational organizations. Her survey indicates that women consider themselves far better educated than men concerning the missionary enterprise, and believe that they have a clearer concept of the total function of the church. A number of denominations now permit women to be elected to local church governing boards, but the returns show that in actual practice not many do serve. Perhaps this study will stimulate local congregations whose ecclesiastical law so permits to add able women representatives to their governing boards.

In June, the *New York Times* and *Time* magazine found it a matter of marked reader interest that Helen Kenyon should be elected Moderator of the Congregational Christian Churches. The news value lay less in the conspicuous service that had fitted her for the post than in the fact that she was the first woman to head that particular denomination.

On July 14, Mrs. Harper Sibley, president of the United Council of Church Women, sailed for Europe to spend ninety days as an adviser to the United States Military Government in Germany. Member of a team to aid in restoration of cultural, religious, and social institutions, her major function has been to consult with religious leaders and government officials with a view to developing discussion groups and religious and social activities in German churches. This recognition by government of the significant part church women must share in reconstruction in Germany has definite bearing on the status of women in the church in the United States.

The cycle of church initiation of educational, health, and social measures followed by government acceptance of these responsibilities is a familiar one. In the Southern mountains, schools and hospitals by the score founded in the early 1900's are now in process of becoming government supported and administered, releasing church resources to concentrate on Christian education and a spiritual ministry to the total community. This successful pioneer function of the church has been made possible largely by the intelligent and dedicated interest and support of church women.

In recognition of their ability and their present-day and past achievements, can we not well call the womanhood of our churches to enlarged fields of responsibility and service?

*Assistant Secretary, Home Missions Council of North America.

The Ecumenical Review

The first number of a new publication, the *Ecumenical Review*, has just appeared. It is a quarterly (in English) published under the auspices of the World Council of Churches. Dr. W. A. Visser 't Hooft is editor, and Pastor Nils Ehrenstrom, Bishop Stephen Neill and Dr. H. P. Douglas are associate editors.

The first number contains articles by Bishop Brilioth, Professor Nicolas Berdyaev, Bishop Neill, Professor Ernst Wolf, Professor John Bennett, Martin Wight, and others.

The Review may be ordered from the World Council office, 297 Fourth Avenue, New York 10, N. Y. ($2.50)

For Adult Missionary Groups

Theme: America's Geographical Frontiers

Red Light for Danger

ONLY two programs yet to go on America's Geographical Frontiers! Both are very important. Vacations cut across the study of the home mission theme, yet fine reports came in from groups that worked steadily regardless of the fact that many members were away and attendance a bit unpredictable. Some groups greatly appreciated guidance only and worked up fine programs. Some asked eagerly for a return to the usual program booklets. Some were so eager for study that they ordered copies of *On Our Own Doorstep* for each member. Such groups can truly study. They probably are among those who exclaim that *On Our Own Doorstep* "is as graphic as a news reel."

Did you know that some ADULTS have been considering the use of comic books for Christian education? One good religious educator met this suggestion with a question: "Why read if what we read is comic strips?"

Why Study?

Here is one person's answers to the "why" of adult study: We need to recognize ourselves as individual parts of the world in which we live. We want to develop ourselves—stretch our intellectual and spiritual qualities as well as our muscles. Moreover, we must consecrate ourselves to effective life and work in our world, shaping its future in line with the will of God. Someone has said that Utopia cannot continue to be an unknown land on the other side of the globe but rather it is the region one knows and loves the best, reapportioned, reshaped, and recultivated for permanent human occupation.

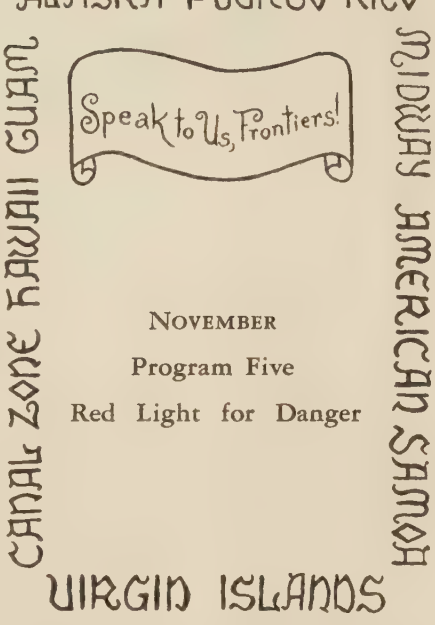
Conservation

That word "permanent" applied to human occupation is closely related to these geographical frontiers of ours as well as to our own mainland. The conservationist recognizes the blundering, plundering ways of a young society that thinks of itself only and takes no long look at continuing needs. Did you know that some historians would call ours a decadent civilization? Some would say that our decadence began when we took up the sword to settle difficulties. Others would see decadence in our inconsiderate despoiling of natural resources for selfish gain. That despoiling reaches to every geographical frontier. On every front we have been wasteful both of natural and human resources. On every front there are certain aspects of life in which questions of sufficiency or starvation, contentment or misery, are very evident. Such problems are implicit in our entire study for this six months. They should be squarely faced in the current program session.

Hawaiian P. T. A.

The *Interracial News Service*, a bi-monthly bulletin issued by the department of race relations of the Federal Council of Churches, in the early summer of 1948, told of the action of the Hawaiian Congress of Parents and Teachers Associations in regard to the English standard system in the Hawaiian schools. The vote was almost 100 per cent to ask the 1949 legislature to abolish this discriminatory system in which the better public schools have excluded children of Japanese, Chinese, Korean, and native Hawaiian extraction who could not qualify as speaking good English. The Hawaiian P. T. A. also passed other significant resolutions calling for broader service to childhood: Annual physical examinations for all pupils, more public health nurses, support of a pending bill for public health service grants to rural areas, a better mental health program for childhood, a kindergarten program for all pre-school children.

Watch the legislation in regard to Hawaii. She wants statehood. Why should it be withheld? Thinking people are troubled by phrases out of the American past as they look at such frontiers as Hawaii and Puerto Rico. "Taxation without representation" is very real to the people concerned.



A Mixer

Are you sometimes reluctant to begin a meeting because folks are slow in arriving? Here is a little mixer you might play in which the group, however well-acquainted, may be strangers for a change. Let them stand or sit in a circle and give to each a Puerto Rican name. Then play as *Betsy, Betsy, Betsy*, with "It" in the center pointing at an individual in the circle and calling, "Blanca, Blanca, Blanca." The object of the game is for "It" to complete the three words before the one pointed to can call his name. If "It" succeeds, the one from the circle takes "It's" place.

Here are some names for boys and girls. All are names of children of our Puerto Rican pastors:

Maria	Matilde	Cesar
Miriam	Priscilla	Rafael
Mercedes	Virginia	Jose
Ruth	Aurea	Heriberto
Dorcas	Ana Maria	Neftali
Helda	Lydia	Miguel
Ariel	Benjamin	Samuel
Ruben	Antonio	Josupe

Worship Service

On another page of this issue of WORLD CALL you will find the missionary worship service for November: *The Lord God Is My Strength*—"I will stand upon my watch." This and the service for December were both written by Mrs. LaMonte Roach. Mrs. Roach has caught the spirit of the study, and her services are well integrated into the plan for these two closing sessions.

Watch the issues of WORLD CALL for other material pertinent to the study. Watch other magazines and newspapers for items in regard to these frontiers. Read about their people. Most of them are generous, hospitable, and friendly and well worth getting acquainted with.

China Study Coming Soon

Inasmuch as our study of "China in the Asia of Today" is coming soon, now is the time to begin accumulating articles, pictures, news items, that will give a group a backlog of information in regard to that great country. Browse among the China books in the public library. Visit the China section of your city museum if you are fortunate enough to have one. Start a China scrapbook. Accumulate designs for some China posters. Some homemade visual aids will be of high educational value and the making of them is fun. Why not fasten three big pieces of stiff posterboard together with tape so that they can be set up in the form of a triangle? On the one facing the entrance, print: China Is Just Around the Corner. On the other two pieces paste China pictures and write in a brief reminder that the study of China will begin on January 1, 1949.

Please do not write for the China program and discussion packets. As soon as they are practically due from the printer, presidents of women's councils, women's missionary societies, and missionary chairmen of councils will receive program letters and order blanks listing the new materials. The important thing for each group to do is to be sure that your officers' names and addresses are properly listed at The United Christion Missionary Society, 222 South Downey Ave., Indianapolis 7, Ind. If a president has moved or if there is a new president in a group, headquarters should be informed. A group that keeps its officers' listing up to date saves good missionary money and advances the work.

The Marching Step

FORWARD with Christ is the youth theme for this year. It suggests actual movement—and forward. Young people move forward in groups; small groups get in step with movements involving a larger number of youth.

Even small and geographically isolated youth groups can profit by joining larger movements and projects. The knowledge that they are part of a large band with significant objectives inspires members of local youth groups. It motivates study, action projects, and giving. Without the inspiring consciousness that they are marching with others, small groups of young people sometimes quit marching at all.

Varied Opportunities

The opportunities for "joining up" are so varied that participation is possible for all. Attendance at summer conferences and winter youth meets links youth with the state or area brotherhood program and to aspects of the United States-Canada program. Purposes of the Christian World Friendship Fund are made clearer. The fellowship in giving inspires young people to action.

Opportunities for Christian service are brought nearer and seem more real and inviting. Not only is the challenge of summer caravaning brought, but those interested are encouraged to discuss qualifications and other definite matters. Opportunities for life-time Christian service are presented; often private interviews can be arranged for those considering a church vocation. In certain courses or interest groups those in a conference or meet may get a view of the world-wide program of our brotherhood and come to feel themselves a part of it.

Cooperative Activities

Local church and inter-church youth groups may learn of interdenominational youth activities and get into step with movements involving millions of Christian young people. Cooperation with the local Youth Council offers an opportunity for your group to enlarge its circle of fellowship and participate in worthy community projects. This study and activity will point the minds of your members to the state councils and will encourage some to attend the United Christian Youth Movement regional conference nearest you.

Interest and participation may grow and grow. The cream from local youth groups can be seen at great conferences where gather earnest and capable young leaders of Canada and the United States. To the Student Volunteer Movement conference held at the University of Kansas last winter came sixteen hundred students and adult leaders of youth interested in the world Christian mission. The quadrennial Christian Youth Conference of North America, August 31 to September 5, brought together thousands of the choice Christian young men and women of the land to study the Bible and its relation to problems of our day.

Opening New Vistas of Need

Contact with leaders in Christian education, in home missions, and foreign missions opens new vistas of need and inspires young people to desire a part in the great work. Specialists in attendance at conferences may counsel with anyone interested and help him decide the exact type of work to which his interests and abilities point.

Local church, small conferences, large conferences—Christian young people everywhere are invited to learn of the Foreign Missions Advance. After world missionary leaders meeting in 1947 analyzed needs of Christian forces of every country on earth, the Foreign Missions Conference of North America, an organization in which Disciples of Christ and many other religious bodies cooperate, decided on the part churches of our continent should have in extending the foreign missions program. Each brotherhood, including our own, mapped out the advance it expects to make in the next five years.

Young people are cordially invited to attend the interdenominational Advance meetings to be held in thirty-six selected cities across the continent this fall. Youth groups of local churches can study the goals of the Advance and our own part in it. Several of our Crusade goals support goals in the Advance. You can give your members a sense of being a part of this planet-wide campaign of Christian forces. You can help them to see that this and other great Christian movements are possible only when young people, and all others, in thousands of local churches join together in the marching step.

—MARETA SMOOT

Crusading Wisdom

When we concentrate
On our missionary goals
Progress in other areas
Just naturally unfolds.

—MAYME GARNER MILLER

Missions in Christian Youth Fellowship

Circles and Triangles

Intermediates:

"Find your Q. Q.!" is a page boys and girls will enjoy. The "quiz quotient" test is found on page 43 of *Puerto Rican Puzzles.** Your November program shows how Christian missions are helping Puerto Rico solve every one of its puzzles. Program plans and worship material are supplied by Session Four in the leader's handbook, *With Justice for All.* By the way, have you shown a film or set of slides related to mission work in Puerto Rico?* And have you planned a service project?

Seniors:

"Through the Panama Canal," Ronald Osborn names this program. Pages 13 and 14 of this guide will help you in advertising your meeting and planning for discussion and worship. Resource materials, including photographs, are in the chapter, "Machinery Is Not Everything" of *Forty-Eight Plus!** The leader would find extremely helpful as well as interesting the chapter on the Canal Zone in *On Our Own Doorstep.**

November brings you to "The Three Little Islands." Publicity suggestions and program plans a la Osborn may be found on pages 14 and 15 of the guide. "We Would Be Building" is the worship program this booklet offers you. Consider including in your program the story told in the Frontier Book, *She Made Many Rich* (15 cents).*

Sunday Evening Groups

Intermediates:

See and hear during your three programs on Puerto Rico. A play on a record or a film or set of slides could well accompany any one of the three programs given in pupils' leaflets in *PM Pack* No. 2. Along with the *Pack* in your right hand, keep a a copy of *Puerto Rican Puzzles** in your left. The pictures, biographical sketches, and stories in this booklet are *just* what you have probably been wishing you could find. The section on history, page 3, and those beginning on pages 22, 28, and 32 supplement your first leaflet in the Puerto Rico study.

Seniors:

"Pacific Pioneers" in *Forty-Eight Plus!* will inspire the leader and furnish him important supplementary material as he plans his program based on the *Fellowship* session, "Cross Over Hawaii." From your church library borrow a copy of *Great Is the Company** and have told the chapter, "Island Keepers of the Word." If stories are particularly effective with your group, tell the two in *Pioneer Hawaiian Christians* (Frontier Book, 15 cents).* Invite to your meeting for an interview someone who has lived in Hawaii or in the Canal Zone.

*Available from The United Christian Missionary Society, 222 South Downey Ave., Indianapolis 7, Ind.

Echoes from Everywhere

New Missionaries in Wuhu

The Wuhu station is missing the experienced guidance of Walter and Ethel Haskell, but recognizes the need for their services in the Nanking office and their ability to make a significant contribution to the whole China Mission. The Hubert Reynolds and Joe Smiths are doing a fine job of getting into the work. They are experiencing the "first year" problems in setting up homes, becoming accustomed to changed climate and living conditions and using another language.

Language study is the major concern of the Smiths as it is for all new missionaries. In addition, Joe is working with a committee of the Wuhu church and with the Wuwei district pastor and church to make plans for extending evangelism in surrounding rural areas. This rural work is handicapped by unpredictable civil war disturbances which make travel or organizational work in regions across the Yangtze River very difficult. Winifred is taking over the leadership of the church choir, and the Mothers' Club which Mrs. Haskell has guided through formative years.

In addition to his Bible classes at the Wuhu Academy and at the Anhwei Provincial Hospital, Hubert Reynolds is teaching a course for graduating seniors of the Academy in "Preparation for Marriage and Vocation." He and Harriet are finding unlimited opportunities for counseling, evangelism, and encouraging leadership development as students and faculty members come to their home for worship, play and study.

—China News Letter,

Wuhu, China

Union and Cooperative Work in P. I.

The second postwar commencement at Union Theological Seminary, Manila, was held April 6. Three students who completed the seven-year course above high school received the Bachelor of Divinity degree. A fourth student was granted the Bachelor of Theology degree, which is a four-year course above high school. All these men began their work before the war.

Plans for a Union Protestant Hospital, medical school, and nurses' home are rapidly taking shape. The need is great. There are only two medical schools in the islands. The University of the Philippines accepts 125 medical students a year, but only 25 of these men can be students who took their pre-medical work outside of that university. The University of Santo Tomas takes a larger number, but they grant no degrees to those who will not be baptized into the Catholic Church.

The Church of Christ in the Philippines is also rapidly approaching consummation. There is no creed in the basis for union. The local congregation holds the title to its church property, and is responsible for watching over its members, keeping its life pure, ordering its worship, providing Christian education, and proclaiming the gospel. The local congregation calls the pastor, recommends candidates for the ministry, and elects delegates to the annual convention.

—William Tye,

Philippine Islands

A Crusade Leaders' Training Conference was held at Pendra Road, C. P., India, last February. Each church and each mission station sent its pastor, Sunday school superintendent, and one or two other leaders. This "Crusade Rally" was followed by the annual convention of the Indian church and the missionary group and stress was put upon the Crusade for a Christian World. In the picture is Mrs. P. D. Sukhnandan of Mungeli, explaining Christian home material to William D. Hall, missionary at Takhatpur. —Leta May Brown

After School at White Swan

On June 4 the public school in White Swan, Washington, was out, and our children of the Indian Christian Mission returned to the homes of parents and relatives. Some went immediately to the fishing villages along the Columbia where their families have ancient tribal fishing rights and where their forefathers caught salmon hundreds of years before the coming of the "pale faces."

Some went to the mountains for root digging and to collect wood; others worked in hop yards in this valley, stripping the vines; and yet others went to Oregon to pick cherries. Yakimas are migrating Indians whose seasonal activities take them from the huckleberry patches on the slopes of snow-covered Mt. Adams to the rocky shores of the Great Columbia.

We see the children from time to time, but my, how we do miss them! In August the majority of the families was in the mountains picking berries.

—Yakima Mission News Letter

Hopes for a Leprosarium

Everything is going well here in Wema of the Belgian Congo except that the hospital work still suffers seriously for lack of help.

An event of importance which happened recently was the decision of the local government officials to give us the land for a leprosarium. This, of course, does not provide the funds or build the buildings, so there is a big task ahead. A leprosarium is needed so badly here. On his recent medical census, Howard found between five and ten per cent of the population of each village to be lepers.

The spot which has been selected seems to be ideal. It is about two miles from Wema on an old road to Boende. This had grown up with forest, but the local government has it cut out enough to walk through. Later we can clear it enough for a bicycle to pass. The plot is, fortunately, near an abandoned tiny palm plantation. We hope to clean this out and make it productive as a source of palm nuts to serve as part of the food for the lepers.

—Marjorie Horner

Belgian Congo

Cattle for Japan

Twenty-five purebred Brown Swiss cattle have left San Francisco bound for Japan. The shipper was the Heifer Project Committee, inter-faith group which has been sending cattle to all parts of the globe.

This is the first time Brown Swiss cattle have gone to Japan since the turn of the century. Shipments of other breeds, however, have previously been sent by the Committee. Goats are also being shipped to Japan.

On the same day that the cattle left San Francisco, a Percheron stallion was shipped from Baltimore to Warsaw, Poland.

Family Week Observed in India

On successive evenings for a week, the program suggested by the local Christian Home Committee was found helpful.

First, there was the mother-daughter program in which one of the Bible women represented the mothers with a talk. One of our well-educated young women responded on behalf of the daughters.

Tuesday evening fathers and sons had an opportunity to speak. That was followed by good neighbor evening when C. H. Smiley, the missionary here, gave a very helpful sermon.

On the remaining evenings of the week there was a temperance play by young women, a play by the youth of the community, and a program for and by the Christian farmers, at which moving pictures on health were shown. Sunday morning the people were requested to sit as families. A special sermon was given.

—Ann Mullin

Damoh, C. P., India

Commencement In the Philippines

Commencement is no insignificant season for the Philippine schools. We attended the exercises at the large Ilocos Norte public school where 300 seniors, all decked out in white suits or white formals, marched across the platform, received their diplomas, and shook hands with the speaker. When the last had received his diploma, there was literally a stampede of parents, admirers, and friends rushing to pin corsages on the shoulders of their "favorites," and to present them with huge bouquets of artificial and real flowers.

We attended the graduation exercises of the Ilocos Norte Institute, a private high school directed by Vitaliano Hilario, a faithful member of the Laoag Church of Christ. There were not many graduates because this school was one of those which suffered from the war, but we were impressed with the quality of the program.

There were four or five other schools, but most of our time was taken up with the many closing events of our Northern Christian College: Normal Department banquet, Class Day, Baccalaureate; a Faculty-Board of Trustees dinner in honor of the commencement speaker, Senator Camilo Osias; commencement of NCC, alumni luncheon, elementary and high school commencement, at the latter of which Mrs. Norwood Tye gave an excellent address. There were 103 college students and about 60 high school pupils graduated. Only five were theology students. How very much we need others!

—May Lord

Ninety Chinese Youth in Summer Conference

For the youth of the China churches the great event of the year was the summer conference held at Wuhsi with 90 students enrolled. The conference gave special attention to the study of daily vacation Bible schools, a course intended to lead the students to cooperate with their churches in setting up and conducting such schools upon their return home.

The great social event of the week was a trip to Taihu, a large lake which is both a great commercial waterway and a place of scenic beauty. The trip also offered an opportunity to see how some Chinese families live on their boats which provides them both with a home and with a means of livelihood.

Missionary staff participating in the conference included Mrs. Edna Gish, Miss Verla Elliott and Miss Pauline Starn. Morning and evening preaching services held the serious attention of the young people. Luther Shao was one of the major speakers. The closing evening 14 conferees confessed their faith in Christ, and 20 offered their lives in full-time service as Christian teachers, doctors, nurses, evangelists and ministers.

—China News Letter

Missionary Worship Service

Theme—The Lord God Is My Strength.

November

I Will Stand upon My Watch.

Hymn: "We Bear the Strain of Earthly Care" *(Christian Worship: A Hymnal,* 521)

The burden of the prophet Habakkuk when he cried out to the Lord sounds as if it were written today, instead of centuries ago. The Chaldeans had risen up against Judah and on every side there was violence and destruction. The prophet exclaims: "They are terrible and swift and they march through the breadth of the earth to possess the dwelling places that are not theirs." *(Habakkuk 1:6)* Then he calls on the Lord for an answer to the problem. He says: "I will stand upon my watch and will look forth to see what he will speak and what I shall answer concerning my complaint." *(Habakkuk 2:1)*

One has only to read the daily news or think upon the trend of the nations today to feel the need to cry out again: O Lord what is the answer? How can we as peace-loving, sincere Christians help the world? How can we cope with the greed, the callousness, the aggression so evident on every hand?

It is not enough to know that the Lord answered Habakkuk, "Men who build with blood and build cities by iniquity are not of Jehovah." The real lesson for us is God's promise: "The earth shall be filled with the knowledge of the glory of Jehovah, as the waters cover the sea." *(Habakkuk 2:14)*

In those words we find our challenge today. For can we not help to fill the world with the knowledge of the glory of Jehovah? Can we not tell the story of Jesus' love, near and far? Is that not the very fundamental of our missionary work? Have we not strayed far from our very reason for existence?

We must renew our enthusiasm for telling and living the Christian way of life. It is the only answer to the "ism" ways of life being offered and forced upon the peoples of the world. It is imperative that we give the hungry people food for their bodies, and much more important that we withhold not spiritual food. We must say with the prophet of old, "We will stand upon our watch." Only in telling the story can it have real meaning for us.

Hymn: "I Love To Tell The Story" *(Christian Worship: A Hymnal,* 532)

Offertory Prayer: O, thou strong Father of all nations, draw all thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth. Bless the offering that we bring that it may hasten the day when the knowledge of the glory of God will fill the earth. Amen.

Missionary Benediction

—*Mary Alice Roach*

In Memoriam

Mrs. Wm. Grant Smith, August 7, 1948, Delphi, Indiana. Wife of retired Christian minister. For nearly sixty years, she was active in the missionary work of the church. Member of the missionary society for many years.

Mrs. Lessie B. Eaton, May 4, 1948, Los Angeles, Calif. A member of East 28th Street Christian Church. Served as president of the adult Christian Endeavor, program chairman of the Sunshine Study Group, co-chairman of the missionary society, and member of the senior choir.

Mrs. Bertha King Miller, July 13, 1948, Sapulpa, Okla. Wife of J. R. Miller, prominent Oklahoma judge, and member of Sapulpa Christian Church for more than 30 years. Interested and working member of the missionary society. A gracious hostess.

Mrs. Anna Harris, July 20, 1948, Kellyville, Okla. A life-long member of the Christian church. Known as "The Saint of Kellyville" by friends who knew of her efforts to keep her church open in that small town. When able, she was always present and took part in all church activities.

Miss Annie Thomas, July 22, 1948, Sebree, Kentucky. A faithful and loyal Christian who will be greatly missed. Age 93 years.

Mrs. Parker Brooks, July 24, 1948, Sebree, Kentucky. A mother of three children. A devoted Christian and member of the Christian church. Age 38 years.

Mrs. W. H. Jones, July 9, 1948, Pembroke, Kentucky. A faithful and active member of the Christian church, a Sunday school teacher and a leader in the missionary society.

Mrs. O. W. Griffith, August 5, 1948, Ewing, Kentucky. Member of the Christian church, ever loyal and faithful. The unselfish fragrance of her life shall linger forever in the hearts of those who knew her. Age 46 years.

Mrs. J. A. Hoff, Sr., July 3, 1948, Monmouth, Illinois. A faithful member of the Christian church, missionary society and of the Calendar Society. She will be long remembered.

Mrs. Lulu Riggs, July 1, 1948, Stronghurst, Illinois. A faithful member of the Christian church and of the missionary society.

Mrs. D. M. Salmon and Mrs. J. F. Rector, Lexington, Kentucky. Devoted members of the Maxwell Street Christian Church, Sunday school, and missionary society.

Mrs. Sallie Couch, August 7, 1947, Slaughters, Kentucky. A charter member of the Christian church, devoted to her church.

Mrs. Mayme Qualls, January 16, 1948, Slaughters, Kentucky. A faithful member of the Christian church.

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China Convention Reaches High Level

By HUBERT REYNOLDS*

OUR annual China Christian Church Convention, June 12-16, was held again this year in the historic Drum Tower Church at Nanking. One hundred and nine delegates from 21 churches were lifted to new heights largely through the skilful and inspired leadership of Dr. Luther Shao. Dr. Shao had just returned from a year's visit in America and was able to report on the Crusade.

In a series of addresses which lasted throughout the convention, the delegates assembled heard the good news of what the Crusade in America will mean for the Crusade in China. The spirit of the Convention was given depth through Luther's daily meditations on the thirteenth chapter of I Corinthians. The theme of the convention was "Proclaim the Gospel." "Faith," "Hope," and "Love" on separate days were given special emphasis. And as we sang our theme song, "O Zion Haste, Thy Mission High Fulfilling," we felt the presence of One who had called us.

At a time of civil war, when transportation facilities are disrupted and heavily overtaxed, when travel in some areas means real danger to life and limb, still they came, those Christians of China. While they are so relatively few in number, they do represent such a leaven in the lump of the whole China. The pastors and school principals carried the load of group leadership, as would be expected. But the laymen, both men and women, blossomed forth with a degree of participation heretofore unexpected. These lay delegates had come to the convention not only for fellowship and inspiration, but with a sense of responsibility for the Christian church in China. They shared in the problems and had real contributions to make towards their solution. They even held pretty well to a three-minute rule per person (in discussion) in good spirit, under the capable chairmanship of pastor Li Chou-wu, new national evangelism co-secretary.

The program of the convention was very much like the ones we have in the States, but on a smaller scale. After personal devotions, a half-hour group devotional began our day. A special speaker led us in an hour of Bible study, after which followed a fifteen minute recess. Guest preachers spoke on the subjects of "Preaching the Gospel for the Home," "Preaching the Gospel for the Country," and "Preaching the Gospel for the City." An hour of discussion followed. Good lunches as well as other meals were provided at our Chung Hwa Girls' Middle School dining hall.

The afternoon program began with Dr. Shao's reports. Missionaries helped in the presentation of printed materials available for expanding church programs. The last period of the afternoon was given to reports from all the churches represented.

The evenings gave us a worship service with an outstanding Nanking preacher. The hymns and special music were usually tunes familiar to the churches in America. Of course the language and food were Chinese. At the end of prayers there is a custom of everybody joining in on the "amen." All stand and bow, instead of applauding, to express appreciation to visiting speakers. Aside from these few strange customs, a visiting Christian from America could very well have felt at home in this China convention.

A telegram from Edwin Marx arrived in time to be read to all the delegates. Loving mention was made of Stella Tremaine with the hope and prayer that she would continue to improve in health. A farewell party for Mr. and Mrs. C. H. Plopper was held late one afternoon, though Mrs. Plopper was not well enough to be present.

We thank God for the strength the Christian church in China has now attained. Under the leadership of Dr. Luther Shao, and the cooperation of all the other leaders, the church is prepared to move forward from strength to strength. This convention demonstrated that.

*Missionary in China for The United Christian Missionary Society.

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It Happened in China

ALL I wanted was a little bit of salt. It was raining, and the winter wind was blowing so hard that it was practically impossible to hold up an umbrella. I made my way slowly through the slippery stone-paved streets of Nantung, hoping to see packages of salt piled up on some counter, so that I could merely point at one of them and inquire the price. But the rain had forced the merchants to put the salt out of sight, away from the damp, open fronts of the shops. I therefore entered a promising appearing grocery and asked for salt. Just as I had expected, the shop keeper thought I was asking for tobacco, which in Chinese sounds almost, though not quite, the same as salt. (Both ideographs are Romanized *yen,* the distinction being that of tone.)

"You can buy tobacco across the street," he suggested helpfully.

"No, I do not want to smoke," I explained, demonstrating what I did not want to do with what I trusted were appropriate gestures. "I want salt, *salty* salt"—the word for *salty* in Chinese having, for some mysterious reason, no connection in sound with the word for *salt.* But, alas! the way I pronounced the word for *salty* made it sound too much like the word for *sweet,* which is the modifier for tobacco when cigarettes are indicated. Or else, and I like to flatter myself that this was so, the shop keeper definitely had a tobacco fixation. He pointed to the tobacco shop opposite.

"No," I repeated patiently, *"salt,* to cook with vegetables," and I acted out stirring up something in a kettle.

"She wants some kind of vegetable," a clerk guessed brightly. By this time quite a crowd had gathered.

"Salt," I tried again, stressing the second tone and trying not to make it the Hofei second tone, which is what I am used to and quite different from the second tone in any other dialect.

The shop keeper and his associates continued to look puzzled. I was about to give up, when suddenly a ricksha coolie standing just outside the shop beamed at me.

"Sah?" he inquired, in what he supposed was perfectly good English.

"Sah," I replied in relief, thinking, "He once worked for foreigners."

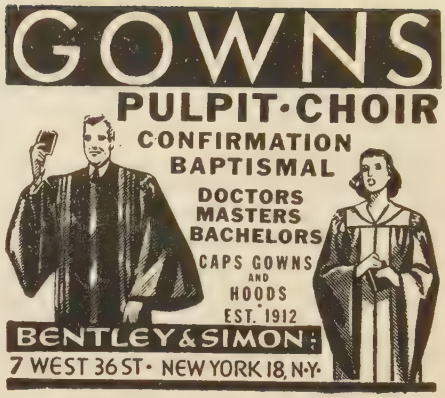
"Ah, *sah!"* exclaimed the enlightened shop keeper, and the word was passed from mouth to mouth. In no time a package of refined salt was in my hands and I had parted with $14,000.00 in payment—believe it or not.

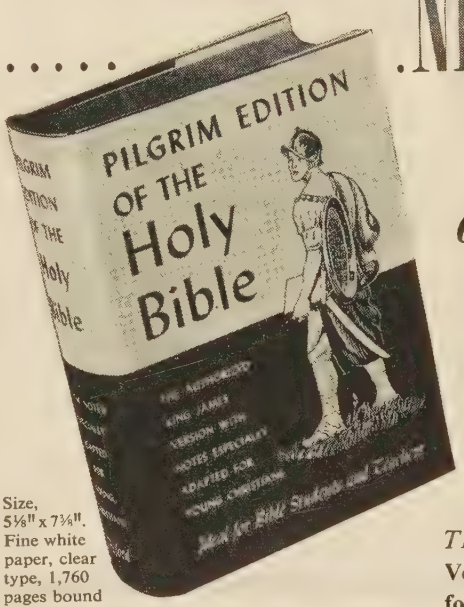
It was then that I began to wonder how in the world I was going to carry a package of salt home in such a downpour without getting it soaked. I solved the problem by putting it in my sweater pocket, underneath my raincoat, which was already tight on me because of the many layers of clothing required in cold weather. After I had the salt in one pocket and three notebooks, subsequently purchased, in the other, and had with difficulty drawn my raincoat around both packages, I walked homeward in some trepidation, not only for fear the packages might fall out of their rather precarious resting places on to the wet pavement, but wondering also if my perculiarly knobby appearance might not make me suspected of carrying concealed weapons. I reached home safely, however, without getting myself arrested—and the *sah* was still dry.

The moral is, one should keep on trying to learn the Chinese language even after more than twenty years as a missionary in China.

—LYREL G. TEAGARDEN.

Hofei, China





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"I Was a Stranger and Ye Took Me In"

Experiences at Bilaspur, India

By RUTH MITCHELL*

"SOMEONE is waiting to see you," said the student nurse calling me from the operating room. I found a young and beautiful girl in the corridor who greeted me with. "I have come here to work or else I want to take nurses' training here. You must help me. You have to help me!'

*Missionary nurse for The United Christian Missionary Society. She is working in the hospital in Bilaspur, C. P., India.

I smiled at her insistence and took her off to a more quiet spot where Mrs. Ali and I could talk with her. She told me that she was a Moslem and had left her husband because he was cruel to her and had been threatening to bring home a second wife. She said she had determined to become a Christian. Someone on the train had advised her to come to our mission hospital for help. Since she was only seventeen, had been married less than a year, and was expecting a child, I suggested that it would be best for us to get in touch with her family. She willingly gave me her mother's and brother's names and addresses.

For the time being we offered our visitor food and shelter. She had only one request—that we let her do some work, not make her sit idle. For several days many dressings were cut and folded for the operating room.

The girl's eldest brother, a cultured, well-educated young man, who had been responsible for the family since their father's death, arrived in a few days and thanked us for giving shelter to his sister and for treating her kindly. After talking with her he said he approved of her coming here for nurses' training. He would have her taught privately "because she is very clever and will learn much quicker with a private teacher than in an ordinary school" until she fulfills our educational requirements. He said his sister's husband had indeed been cruel to her and he would no doubt have to secure a divorce for her. He was glad that she wanted to be independent.

Mrs. Ali told him frankly that if the girl comes here she will probably become a Christian. His answer was that he didn't care. He said, "What is religion but a way to find truth? If she believes that she can find God best through Christianity, I have no objection to her becoming a Christian."

I wonder if we shall ever see the girl again, and how much she learned about the Christian religion in the few days she lived among us and attended our daily prayers. Just before she left she told me privately that she liked it here very much, and that I should please not forget her. She hoped to return in twenty days. I urged her to try it again with her husband, but she insisted that it was impossible. We hope that she will take her brother's advice and study a year or two, then come back to us with her child; but if she does return at once we shall work out some plan for her.

THE next day after this Moslem girl arrived, a seventeen-year-old Christian girl was brought in by several Christian men students—ex-soldiers—who had rescued her from a Hindu man's house. They found her as they were going about doing voluntary evangelistic work and she appealed to them for help.

This girl had become acquainted with the Hindu man, also an ex-soldier, on her way to and from school, and she says he promised to marry her if she would come here with him. When she hesitated, he threatened to disgrace her and her family by telling every one about their secret friendship. After arriving here, instead of marrying her he practically imprisoned her in his house.

She is staying here at the hospital waiting for her brother to come for her. She does not like to go home because of the disgrace which will come upon her family due to her foolish behavior, but she will do as her parents advise now. She declares that she refused to live with this man as his wife because he would not marry her, and for that reason she was treated cruelly. She thinks her religion means more to her now than ever before, and she wants to devote her life to evangelistic work.

She is a very pleasant, agreeable girl, and we have become very fond of her in these few days. We wonder whether she will be able to hold to her high ideals or whether temptation will overtake her again. We wonder if her short time with us will have helped to strengthen her.

This is really a New India. I have been amazed at the poise and confidence of these two young ladies. Both of them are in trouble, and admit it frankly. But they are not crushed or afraid of the future. They have complete faith that God is going to help them as they dedicate their lives to service.

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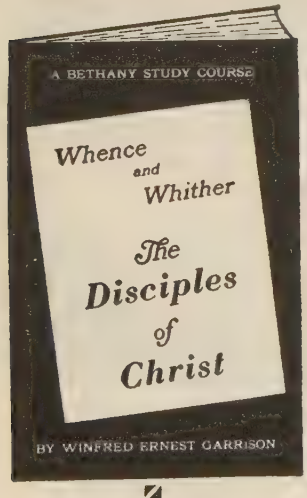

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THE MISSIONARY DOLLAR

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As Received

From the report of the missionary year, July 1, 1947-June 30, 1948, there may be gained an understanding and appreciation of the loyal stewardship of the churches and individuals who gave generously for the support of Kingdom work.

Total offerings received from churches, church schools, missionary organizations, and individuals.

For the general fund (regular budget)	$1,520,752.66
For special and designated purposes such as buildings, equipment, permanent funds, and annuities which are held in trust or used by the Society according to the wishes of the donors.	259,044.51
Offerings and fees which were received in home missions and foreign missions as a result of an orderly procedure and a directed program (these funds are used as parts of but in addition to the budgets of the work where they are received)	773,468.57
Returns from invested funds, royalties, and miscellaneous receipts totaled	491,123.77

Revolving Funds—not to be used in the program of work.

(a) Sales Literature (a service in missionary education for the churches)	92,813.93
(b) World Call subscriptions and advertising (World Call is directed by a committee composed of representatives of the cooperating boards, and maintains its own staff. Receipts are handled through the treasury of the Society.)	91,149.89

Total new receipts for the year $3,228,353.33

As Used

From the report, it will also be seen that accurate financial records are kept, and a report given to the brotherhood by the United Society.

Expenditures for the year for the regular budget were:

Foreign Missions	$1,276,991.28	
Home Missions	460,982.01	
Christian Education	330,858.07	
Men's Work	13,713.02	
		$2,082,544.38

Special funds expended were:

Foreign Missions	$ 318,262.01	
Home Missions	82,919.67	
Christian Education	67,141.63	
		$468,323.31

Total spent in Work Program $2,550,867.69

Other expenses for the year were:

Dept. of Financial Resources	$110,760.14	
Administration	38,000.29	
Service Department	169,733.42	
Payments to annuitants	68,334.59	
General	62,525.98	
		$449,354.42

From the Revolving Funds payments were made:

(a) Sales Literature	$100,621.95	
(b) World Call	95,590.49	

Total expenditures for the work and for maintenance of the service around the world $3,196,434.55

In addition to the receiving and expending of new offerings, the treasury of the United Society handles and reports on investments of permanent and annuity funds, individual accounts of missionaries who must do business in this country while living in foreign lands, and such funds which represent a continuing responsibility from year to year but cannot be used in the program of work.

Just as the churches of the brotherhood created the United Society, so the offerings from those churches and their continued cooperation make possible the program of Christian service carried on around the world in missions and Christian education. The United Society handles these funds as a sacred trust and considers their administration a significant responsibility.

THE UNITED CHRISTIAN MISSIONARY SOCIETY

222 South Downey Avenue **Indianapolis 7, Indiana**

The Bibles of 1948

By FRANCIS C. STIFLER*

MOST books are not good enough to be listed as the book of the month. This is an honor accorded to only a few books each year by the various literary groups that promote best sellers. There is one book, however, that is too good to be so advertised.

The Bible is a perpetual best seller. Sometimes a current popular book wins the title of the book of the year. The Bible goes even beyond that.

German Bible

There are three Bibles which are making news in 1948. The first is the German Bible. This book is in the news because there is such an alarming shortage of copies. Before the war the German Bible presses were turning out 400,000 Bibles and 600,000 New Testaments every year and they were all absorbed by the people. Then came eight years before and during the war when there was virtually no Scripture production in Germany. This created a shortage of eight million copies, and it is estimated that a shortage of another four million was produced by the destructive processes of war. With no materials and few presses available, there was, for a long time after V-E Day, no possibility of overcoming this shortage by the resumption of publishing in Germany.

In 1946 the Christian people of America, through the American Bible Society, began a program of publishing German Bibles in this country which to date has produced something over two million copies. There has also been sent to Germany by the Society, large quantities of paper and binding materials by which the Germans are now in the process of producing approximately another two million copies.

In the meantime the shortage continues. In America it is difficult to picture a situation where your Bible could be kept only a day a week and then must be passed on to one of your neighbors. That is necessary in Mecklenburg, Germany. "Nothing is so much wanted as Bibles and New Testaments," reports a German pastor.

Japanese Bible

The second Bible of 1948 is the Japanese Bible. Before the war the Japanese people were quite indifferent to the Bible, being for the most part adherents of [illegible] other religion than the Christian. [illegible] thousand Bibles and twenty-five thousand New Testaments would be about all the Japanese people would demand in a year. Since V-J Day it has been very different.

Before the war all Bible printing in Japanese was done in Tokyo; but like Germany there has been, since the war, no paper or printing materials and very few presses available for the resumption of this publishing program. Late in 1946 a United States Navy Chaplain flew to this country with the plates for printing the entire Japanese Bible which is half again as large as our English Bible. During 1947 the elaborate process of adapting these plates to high speed rotary presses and turning out the Bible was carried through. Toward the end of the year, the largest edition of Japanese Bibles—150,000—ever printed came from the presses. It required eight box cars to carry these books to the coast for shipment to Japan where they were received in the beginning of this year.

So great is the demand that another large edition was put on the press early this Spring. These Japanese Bibles were not the first postwar Scriptures by any means to be sent to Japan. During 1947 a million and a half Japanese New Testaments were sent from this country, printed from the plates made by photographing the pages of a Japanese New Testament.

Russian Bible

The third Bible of the year is the Russian Bible. Unlike Germany, which has been a Bible reading country for centuries, and unlike Japan which for centuries was a non-Christian country, Russia is a land which, with a long Christian tradition, has in recent years been dominated by a government which opposes the Christian religion. Most of the people of Russia, however, have never ceased to be Christian believers. This is particularly true in the country districts.

When, during the war, the government of Russia relaxed its opposition to the Christian faith, the American Bible Society, believing that the time would not be long before there would be need of a Russian Bible, began the long, difficult process of producing a completely new Russian Bible. The Russian Bibles used before the Revolution were no longer acceptable because in recent years the Russian government has adopted a new form of its alphabet, and decreed that all books shall use it.

After five years the Bible Society's new Russian Bible came from the press. This was last September. Less than a month later a leading churchman from Russia, Metropolitan Gregory of Leningrad and Novogorod visited this country on business for the Patriarch of Moscow. He accepted as a gift to the Patriarch 10,000 of the new Rusian Bibles, 5,000 Ru[illegible] New Testaments, 100,000 Russian Go[illegible]s and 1,000 Ancient Greek Testaments for use by the students of the twenty theological seminaries which had been reopened in

(Continued on page 45)

*Secretary for Public Relations, American Bible Society.

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Contrasts in Wedding Customs in India

A Muslin Wedding

RECENTLY we were invited to a Muslin wedding. We four Americans were the only women present at the main ceremony, and even we did not see the bride. Wedding ceremonies of Hindus last from three to seven days, but those of Muslins are short.

We were late arriving and consequently missed some of the ceremony. The noise and lights guided us to the guest house occupied by the groom and his party. Damoh, with a population of 28,000, does not have electricity; but on the night of the wedding the guest house and the immediate street were alight. The necessary equipment for electric lights had been rented. Gasoline lamps carried on the heads of men and boys provided additional light. The groom, the priest, the fathers of the bride and groom, and a few other relatives sat on the floor and had small parts in the ceremony. Most of the audience, too, sat on mats on the floor, while the remaining people stood.

The ceremony consisted of quotations from the Koran, we were told. The face of the groom was covered with the flowers which hung from the decorative band on his head. Soon after our arrival the ceremony ceased, cocoanuts and dried dates were given to us, and we were sprinkled with inexpensive perfume. After a while the groom reappeared and mounted a much-decorated horse. We joined the procession behind the horse and the band, and walked the short distance to the bride's home. As we neared the house the father of the bride bade us goodnight. As far as we know, the bride had no part in the ceremony. Only the women who were in her house saw her.

A Christian Wedding

A few days ago a Christian Indian couple was married in our church. The wedding was similar to those in the U.S.A., though very simple. The church had not been decorated. Unfortunately, the town band had been hired for the occasion. The two little flower girls did rather well strewing flowers along the path of the bride, but they had no idea whatever as to how to take care of her train. Seldom does a Damoh bride have a train, though a bridal veil over her sari is usual.

It seems to be the Indian custom for brides to look sad, and to look at the floor the entire time. I have a pleasant memory of one bride who walked down the aisle with her head up, a happy expression on her face, and who acted normally throughout the ceremony and afterwards.

While the bride and groom signed the register, their friends garlanded us, and sprinkled inexpensive perfume on us. The entire Christian community was invited to dinner. We sat on mats on the ground, ate from plates made of leaves, using fingers instead of silverware. I provided myself with boiled water. I like Indian food very much, and this wedding *Khana* was very tasty, indeed.

The wedding cake was wonderful! The bride cut it, and each person received some. The previous afternoon there had been a downpour of rain with a heavy wind, which would have made the outdoor meal impossible. Wednesday there was very hot air. Of the two possibilities, all of us preferred the weather we received.

—ANN MULLIN

Damoh, C. P., India

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Gottschalk's
METAL SPONGES

Book Chat

(*Continued from page 22*)

erence" in which modern statesmanship is conducted. Having come up through the hierarchy of politics he was patient with the Democratic process and willing to wait for the development of public opinion.

Henry L. Stimson in his autobiography, *On Active Service in Peace and War,* reveals a different background. He was born into a home of culture, received his training in the best schools, and entered at once into a law firm of the highest eminence. He never held an elective office but held the highest offices by appointment. He was in three cabinets, Secretary of War for President Taft, Secretary of State for President Hoover, and again Secretary of War for President Franklin D. Roosevelt. The result of these appointive offices with executive duties led him to believe strongly in the executive function of government, and he had praise for the presidents under whom he worked when they exercised that function with boldness.

One of the most rewarding features of the Stimson book is the character sketches of his contemporaries. His praise of George Marshall is unrestrained. His analysis of the leadership of President Roosevelt will prove no balm for the Roosevelt haters nor will it quite satisfy his adulators. His glorification of the military function is persistent. To Stimson's credit it must be said that if the Western world had enthusiastically followed his lead when the aggression was started by the Japanese in Manchuria during the Hoover administration, the world would have been better off and conceivably the crisis might have been averted.

NO REALLY full biography of the late President Roosevelt has been published. Frances Perkins, Secretary of Labor in the Roosevelt administration, has written the best to date. *The Roosevelt I Knew* is not a large book but it is beautifully written and is the story of the development of the Roosevelt character. She has much to say of the inner nature of the wartime president with an interesting chapter on his conceptions of religion.

Books Mentioned on Page 22

THE GATHERING STORM by Winston S. Churchill. Boston. Houghton Mifflin Co. 784 pp. Price $6.00.

THE MEMOIRS OF CORDELL HULL, Two Volumes. New York. The Macmillan Company. 1804 pp. Price $10.50.

ON ACTIVE SERVICE IN PEACE AND WAR by Henry L. Stimson and McGeorge Bundy. New York. Harper & Brothers. 698 pp. Price $5.00.

THE ROOSEVELT I KNEW by Frances Perkins. New York. The Viking Press. 408 pp. Price $3.75.

SAN ANTONIO'S RIVER, by Louise Lomax. San Antonio, Texas. Naylor Company. 1948, 95 pages. $2.00.

Here is a fascinating little gem of a book which tells the story of the green San Antonio River upon whose banks much of the thrilling history of the Southwest was enacted. The book has an underlying theme of importance for it gives a view of nearly three centuries of life in this rapidly developing section of America. San Antonio's River is not merely the biography of the "most historic stream in Texas," better still, it gives an appreciation of the continuing struggle toward a blending of Anglo-American and Spanish-American cultures.

—FLOYD ALLAN BASH

Publications Received

CHENG'S MOTHER, by Irene Forsythe. New York. Friendship Press. Paper, $1.

MY SERMON NOTES ON OLD TESTAMENT CHARACTERS, by W. P. Van Wyk. Grand Rapids. Baker Book House. Price, $1.75.

PILGRIM EDITION ON THE HOLY BIBLE. The authorized King James version with notes especially adapted for young Christians. New York. Oxford University Press. Price, $4.50.

OF FLIGHT AND LIFE, by Charles A. Lindberg. New York. Charles Scribner's Sons. Price, $1.50.

THE COURTING STICK. A romance of Old Vincennes in Southern Indiana, by Clarence C. Johnson. Boston. Christopher Publishing House. Price, $2.00.

TONY THE MAGNIFICENT. A book for young and old, by Alfred E. Ross. Boston. Christopher Publishing House. Price, $2.75.

REINHOLD NIEBUHR, PROPHET FROM AMERICA, by D. R. Davies. New York. The Macmillan Co. Price, $2.00.

A GREATER GENERATION, by Ernest M. Ligon. New York. The Macmillan Co. Price, $2.50.

THE HOME OF THE RURAL PASTOR, by Ralph A. Felton. Published by author, Drew University, Madison, N. J. Price, 40 cents; 3 copies for $1.00.

JUDAISM IN THEORY AND PRACTICE, by Beryl D. Cohon. New York. Bloch Publishing Co. Price, $3.50.

EPISTLE TO WHITE CHRISTIANS, by Fred D. Wentzel. Philadelphia. The Christian Education Press. Price, $1.50.

TALES FROM CHINA, by Alice Hud Lewis. New York. Friendship Press. Paper, 75 cents.

FUN AND FESTIVAL FROM CHINA, by Margaret G. Hummel. New York. Friendship Press. Paper, 35 cents.

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Annual Report from Church Development and Evangelism

A statistical report as of June 30, 1948, for the department of church development and evangelism of The United Christian Missionary Society states that during the year, assistance was given to 61 churches with a membership of 7,782, an increase of 865 over the previous year. The average attendance was 3,522 at the morning services; 1,393 in the evening; and 3,183 at Sunday school. These churches raised $140,826.38 for local expenses and $11,352.09 for missions. There were 30,612 pastoral calls reported.

Of the 61 churches aided, there were 12 mission churches: 5 French, 5 Mexican, and 2 in the Coke Region of Pennsylvania. There were 9 Negro churches, 3 churches in Canada, and 38 white churches in the United States, including 6 pastoral unities. During the year, two Japanese pastors were supported.

A Story of Courage

OUT OF the maelstrom of suffering which enveloped the India-Pakistan area a few months ago, there still come stories of courage and almost miraculous occurrences.

One evening a family in the critical area was gathered together at their home. They had just finished their meager meal when a band of rioters broke into their home and set about murdering the members of the family, all of whom were unarmed. A young woman, married only a short time before to one of the sons of the family, was brutally slashed by their swords. Then she was thrown atop a heap of burning rubbish with the others. The attackers, thinking all were dead, went on their way leaving the people to burn.

Despite the blows from the swords, the young girl was only unconscious, and as the fire burned around her, she slowly regained consciousness and was able to roll herself off the flaming pile. She lay on the ground unconscious for several hours. When she awakened again, she started toward the British Baptist Mission Hospital, where her father had once been employed.

In the middle of the night she began her journey to the hospital, crawling on her hands and knees along the road. After every few yards she fainted, and, when she regained consciousness, she crawled on, never giving up hope that she would reach the hospital. Thus the night wore on, and inch by inch, yard by yard, she kept going, fainting repeatedly because of her wounds and burns and loss of blood.

Toward morning she reached the area of the hospital. The streets were littered with corpses, and a Christian missionary, who saw her lying in the road, mistook her for one of the dead. When he glanced back at her, she raised herself to her elbows and crawled a few more feet toward the hospital.

The missionary procured a stretcher, and she was carried to the hospital. The doctors, after examining her, gave the missionaries no hope for her recovery unless some penicillin could be obtained for her.

That same morning a plane from America arrived with medical supplies and penicillin sent by Church World Service, the relief and reconstruction agency of the American Protestant churches. The penicillin was rushed to the mission hospital, and the girl was treated immediately. Her recovery was slow, yet nonetheless miraculous. Since then she has been discharged from the hospital and returned to the home of her father.

The Bibles of 1948

(*Continued from page* 42)

Russia. These books were shipped by the Russian Trading corporation in this country. Because the Metropolitan indicated that more books would be acceptable, the Bible Society is planning to send other shipments during this year.

There is a world-wide demand for the Bible at present, probably exceeding that of any other juncture in history. Among them all there is no Bible which is in greater demand than the German Bible. There is no Bible which holds out greater hope for the conversion of non-Christian people than the Japanese Bible, and there is no Bible that points the way toward lasting peace among the nations more than the Russian Bible.

"The Hindu, Gandhi, has taught me more of the Spirit of Christ than perhaps any other man."
—E. STANLEY JONES

CONTENTS

The End of the Road • Antitheses Strongly Marked • The Meaning of His Death • The Coming into Being of Pakistan • Gandhi and the Christian Faith • My Experiments with Truth • The Center of Gandhi's Contribution—Satyagraha • The Fastings of the Mahatma • Sevagram Versus Delhi • Gandhi's India—The Outlook • "Bapu Is Finished"—Is He?

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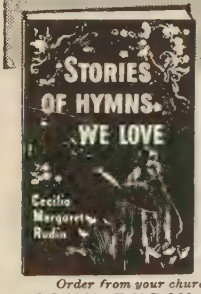

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Fifth Annual Worldwide Bible Reading

THE daily reading of the Bible is urged in the promotion of the Fifth Annual Bible Reading program, sponsored by the American Bible Society, from Thanksgiving to Christmas.

Last year 15,000,000 of the little bookmarks that contain the list of suggested Scripture passages were distributed and the list of selections was reprinted about 20,000,000 times, according to Dr. James V. Claypool of the American Bible Society. These Bible selections bring out helpful truths concerning the theme, "The Book of All Nations."

NOVEMBER

Day		*Book*	*Chapter*
25	Thanksgiving	Psalms	103
26		Psalms	90
27		Psalms	91
28	Sunday	Psalms	23
29		Ephesians	6
30		Philippians	4

DECEMBER

1		John	17
2		Revelation	21
3		Psalms	121
4		Psalms	27
5	Sunday	Acts	17
6		John	15
7		Hebrews	11
8		Romans	12
9		John	3
10		Romans	8
11		John	14
12	Bible Sunday	Matthew	13
13		Luke	14
14		Luke	15
15		Luke	16
16		1 Corinthians	13
17		Isaiah	55
18		John	1
19	Sunday	Mark	4
20		Matthew	5
21		Matthew	6
22		Matthew	7
23		Isaiah	2:1-5; 9:1-7
24		Isaiah	11:1-9; 40:1-11
25	Christmas Day	Matthew	2

Among the eight rules for the effective reading of the passages are "Set aside and keep a definite daily time for reading"; "Read slowly and prayerfully. 'No snapshots, but time exposures' should be the rule"; "Memorize one key verse daily."

Share Your Christmas

THE World Christmas Festival is now on the march in its fourth year. The American boys and girls, their teachers and friends, have already sent nearly one million W. C. F. presents to children overseas. These beautifully wrapped gifts were distributed without discrimination at the World Christmas Festival, celebrated simultaneously on December 15 in fourteen war-torn countries.

The size and value of the gifts is not important, but they are real Christmas presents. The gifts can be earmarked for one of the European countries. Without such earmarking the parcels go to a country where the need is greatest. Pack in one box gifts only for one country, and write the name of that country on the outside of the box.

Send ten cents for each pound of parcel weight to the World Christmas Festival, sponsored by Church World Service, 214 East 21st Street, New York 10, New York, to help defray crating and shipping costs. (Write for 1948 leaflet for further information.)

To each present a little tag should be attached with the donor's name and address clearly written on the one side, and on the reverse side indicate whether for girl or boy, and of what age.

To reach overseas in time for the World Christmas Festival on December 15, all parcels should reach our warehouse at the latest by November 1st.

Old and young can help to bring Christmas joy and happiness again this year to children who have suffered so much. Every little gift is a token of friendship and will help to build friendship among the children of the world.

CARE Announces a New Package

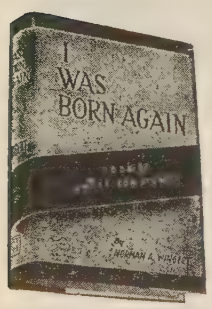
A NEW package to help meet one of the greatest single needs of undernourished European families—a 10-pound package of lard—was announced recently by Paul Comly French, CARE executive director. At the same time, Mr. French made known that CARE was withdrawing its cotton package because the cotton supply in Europe is steadily improving and production there makes it unnecessary for CARE to continue offering its cotton package.

The new lard parcel is being offered at $5.50 and delivery is guaranteed in Austria, Belgium, Czechoslovakia, France, Great Britain, Hungary, Italy, Netherlands, Poland, and the American, British and French Zones of Germany. For the city of Berlin the price has been set at $6.50 since packages must be flown in from Frankfurt.

Other packages offered by CARE, at $10 each, are standard food; special food for Italy, Greece, Britain and Japan; kosher food; baby and infant food; woolen blanket, layette, household linen and knitting wool packages. (See "Social Trends" on page 23 for further information.)

THIS NEW BOOK CONTAINS

Seventy-Eight Modern Miracles of the Grace of God



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From Venado to Pabellon

THE home for our rural girls has just completed its first epoch, two and a half years in Venado, S. L. P., Mexico. It was a venture in faith made possible by the loyal support of the women of my living link church. We began with only a few girls, renting an old house partly in ruins, without any convenience—even water—but we have been blessed with health and rewarded in fruitful development and growth in Christian character.

We are sorry to leave Venado to go to our new home in Pabellon, Aguas., during the furlough of the Kepples, but thankful for the material comforts afforded in the missionary cottage there. I have recently learned of the new responsibilities awaiting me in Pabellon, and was delighted on the Sunday I was there to see the small but growing group of believers, and to see among the recently baptized one of our rural girls of last year and her mother.

In addition to our regular home activities, Bible study, etc., we shall do what we can for these new Christians, who meet regularly for hymn singing and Bible study. We trust that before long we can have a little chapel, and that Pabellon may be the center selected for the farm school project where we hope to be able to care for a larger number of our Christian rural boys and girls. They attend the federal primary schools on their ranches, usually such schools are limited to ee or four grades. In Pabellon they can complete primary education, then some would continue their secondary schooling with us, study Bible, improved farming methods, homemaking, etc. Mr. Kepple has started a modern bee hive or two that give promise of honey in the future, and I am eager to get a fall garden under way as soon as we settle there.

After leaving Venado I went down into southern Mexico on a vacation with Miss Etta Nunn, retired missionary from Mexico. We enjoyed seeing the old Indian ruins around Oaxaca, going down into the excavated tombs at Monte Alban and at Mitla. Precious jewels of gold, pearl and jade were taken by the Conquistadores from the latter, but not discovered at Monte Alban until 1931; these we saw in the museum.

At Mitla, on the very site of the temple where the Zapotecas worshiped their various gods, the Spaniards demolished part of the temple and covered up with plaster the carvings and writings on the walls, trying to make the Indians forget their former religion. Our hearts were touched as we watched two modern descendants of those same Indians make their rounds about the walls of the Catholic church, kissing the feet of the images and the shrines, bowing down to worship other gods. Seeing the dress and condition of today, one can not help but wonder how h change has really been wrought by perimposing a church upon the older temple and civilization without proper education to change the mind and heart. There is so much of the older religion of fear and superstition and traces of darkness and mists still hanging over the souls of the Indians and the Mestizos that populate these same mountainous villages.

We rejoice in the educational program of Mexico for its masses and long for their liberty, but know that only the truth of Christ can make them free. Pray with us and for us and have faith that Christ will reign in this beautiful land of Mexico. —HALLIE STRANGE.

World Call News Room

(Continued from page 32)

Congratulations to Mr. and Mrs. Garland Farmer of Bayamon, Puerto Rico, on the arrival of a daughter, Margaret Ann, on August 26. Mr. and Mrs. Farmer are missionaries in Puerto Rico.

H. Parr Armstrong, who has served for several years as director of the Oklahoma City Council of Churches, became the executive director of the Laymen's League of Texas on September 16. Mr. Armstrong has held pastorates in Tuscaloosa, Alabama, and Kansas City, Missouri. In 1925 he was on the faculty of Butler University.

J. Allen Watson of Chicago is to succeed Mr. Armstrong in the Oklahoma City Council of Churches.

Sympathy is extended to C. A. Weesner, executive secretary of The United Christian Missionary Society, in the sudden passing of his father while visiting in Georgia. Burial was in Indianapolis on September 6.

The 1947 Bound Volume of WORLD CALL is now available at a cost of $3.75. Order from WORLD CALL, 22 S. Downey Ave., Indianapolis 7, Indiana.

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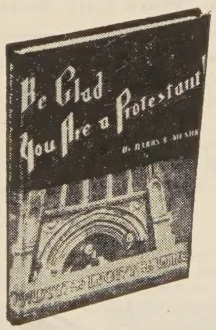

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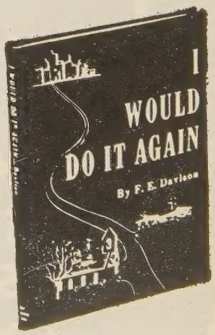

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Here and There. . . with *World Call*

IT WAS no accident that WORLD CALL circulation reached an all-time high this year when the June issue went to 75,489 paying subscribers. This record circulation figure resulted from the determination of ministers and WORLD CALL secretaries in a number of churches to help their members know more about the cooperative work of the brotherhood.

Some of the secretaries and pastors encouraged their members to read WORLD CALL by making person-to-person appeals and others tended to use programs and stunts. Whatever the methods used, most churches which moved into the top ranks in WORLD CALL subscriptions did so because someone worked hard.

Mrs. A. A. Eck, WORLD CALL secretary in the Christian church at Kearney, Nebraska, built up that church's subscription list to four times what it had been in the previous year and put the Kearney church into the group of churches having more than twenty per cent of their resident members as WORLD CALL subscribers. Mrs. Eck says she did it simply by explaining to members their need for the magazine. No stunts or supper programs were held to boost subscriptions.

A. Gerald Whittier, pastor of the Christian church at Henryetta, Oklahoma, writes of observing a WORLD CALL Sunday in August when his sermon was concerned with the "imperative of missions." On this day, as members entered the church foyer, those who subscribed to WORLD CALL were tagged with a little green card reading, "I subscribe to WORLD CALL, do you?" *Mrs. Andrew Stenhouse,* the WORLD CALL secretary, was at the door to take subscriptions as the congregation left following the morning service.

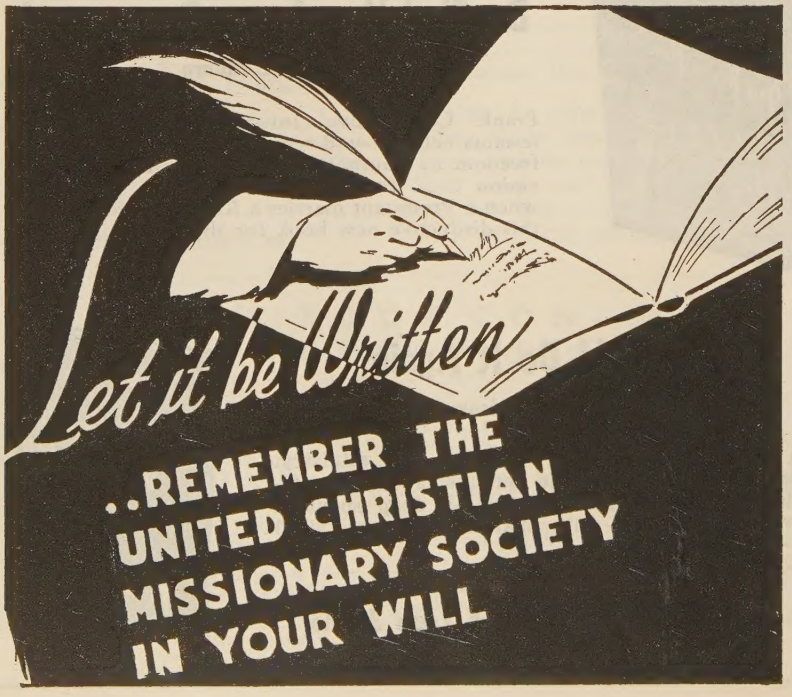
James T. Lawson, pastor of Tabernacle Christian church at Franklin, Indiana, phoned the WORLD CALL office one day in June to ask for a hurry-up mailing of WORLD CALL gift cards. There is a story behind this call. *Mrs. Katherine Graves,* WORLD CALL secretary, noted in the Sunday bulletin that the church would recognize its new members in a forthcoming centennial observance. After the morning service there was to be a meeting of the church board, so Mrs. Graves lost no time in going to the meeting where she urged that WORLD CALL subscriptions be given to new members at the centennial program. The board agreed that this would be a step toward a better informed membership. Thirty-four subscriptions were ordered and gift cards were presented to new church members at the recognition service.

Mrs. Leroy F. Carter, pastor's wife at the Christian church in Mineral Wells, Texas, tells how official board members take responsibility for quarterly programs based upon current WORLD CALL articles and points out that "more of our members are reading WORLD CALL now than before."

Leon Keeling, a layman in the Christian church at Lebanon, Kentucky, reports that back copies of WORLD CALL and other brotherhood publications are being distributed in homes of the community through the church's "Crusade for Christian Homes."

Christian Literature Week October 31 to November 7 calls for activities which will promote the reading of church periodicals and religious books. Leaders who want to increase the use of Christian literature in their churches might consider these doings of WORLD CALL secretaries and ministers whose churches lead the brotherhood in WORLD CALL subscriptions.

—LOUISE MOSELEY,
NATIONAL WORLD CALL SECRETARY



Last Column

A Prayer for Students

Teach us, O God, the way of the abundant life, full of happiness, service, effort and purpose. As we study, may our learning crystallize into knowledge, and our knowledge mellow into wisdom. Above all that man knows may we keep what thou hast revealed and given to us. Throughout the year may we treasure in our minds thoughts and plans which are worthy, helpful, and valuable. Be with those everywhere who are studying at home, at school, at college, in factory or office, and prepare them all for greater service for thee. As the mind is trained, so may the character be molded. As the fund of knowledge increases, so may we be filled with thy Spirit. When we have faithfully pursued our studies, may we offer all that we have accomplished for the upbuilding of thy kingdom and the glory of thy name. Amen.

—RICHARD K. MORTON.
In *The Church Bell,*
Jefferson City, Mo.

The Wrong Tool

Have you ever noticed that people will try harder to be worthy of praise bestowed upon them than they will to correct a fault pointed out? Praise is a greater incentive to self-improvement than criticism. If you are trying to make the world better by finding fault with everything that might be improved, you are working with the wrong tool.

Perfumed Merchandise

Miss Ann Mullin, missionary in Damoh, India, received a package of books, which presented the following situation:

"As manager of the local Book Shop, I have a problem. Cheap perfume was spilled on one side of a package containing books ordered from Allahabad. I am undecided whether to sell the saturated books at a higher price than cost because they are perfumed, or for less than marked price as damaged books!"

Greetings!

An American traveling in Italy on behalf of his government stopped at a small inn for the night and instructed the native courier who accompanied him to enter his name in accordance with the local police regulations. Later in the evening he asked the servant if he had complied with his orders.

"Yes," was the reply.

"How did you write my name?" asked the American.

"Well, signor, I can't pronounce it," was the reply, "but I copied it from your portmanteau."

The American could not remember having affixed his name to his luggage, but being very tired, decided not to press the matter. The next morning he saw the light when, upon coming downstairs, he was greeted by the desk clerk with "Good morning, Signor Warranted Solid Leather."

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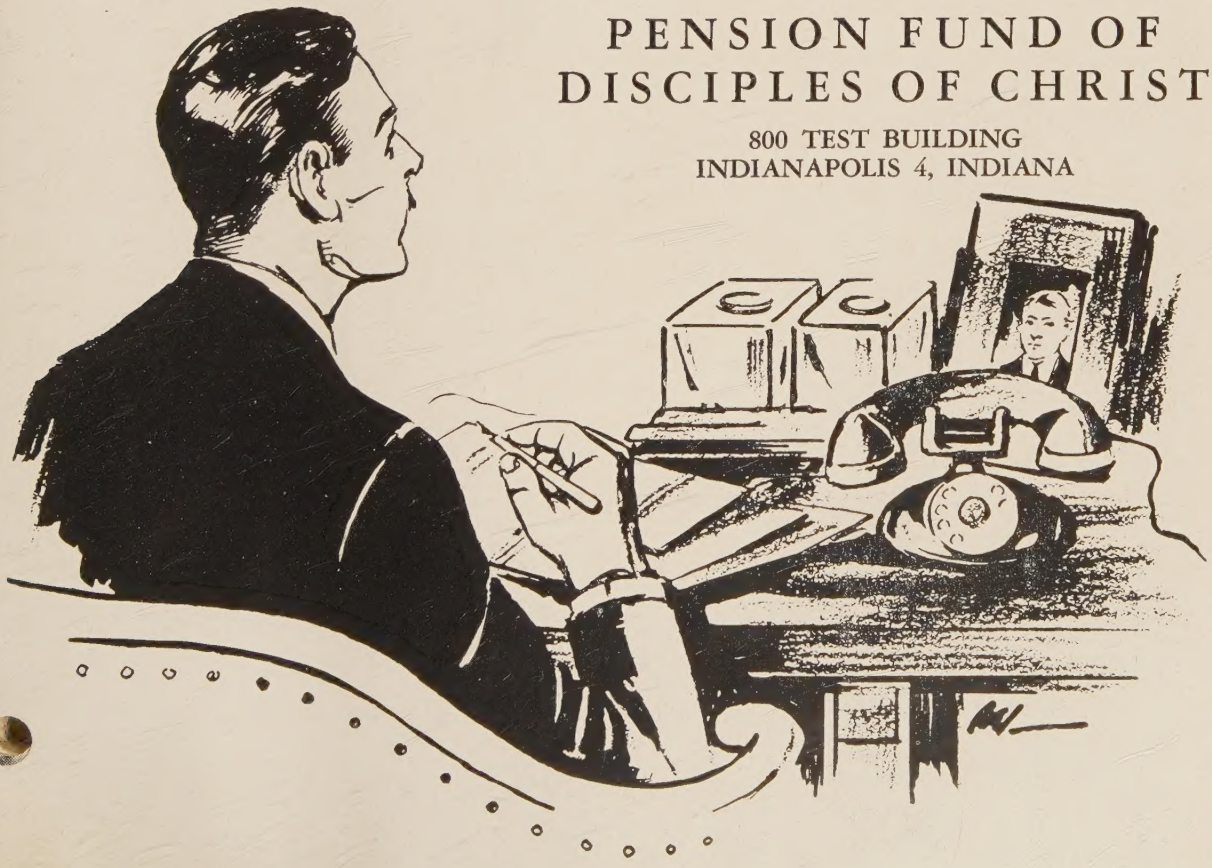

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